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**WAKE UP**  
**HINDUS**  
( A Plea for Mass Religion )  
**ARYANISM**  
**5446**

BY

**SHIV KISHAN KAUL**

WITH A FOREWORD BY

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*Dedicated*  
*to*  
M O T H E R   I N D I A  
whose distress  
has inspired these thoughts



## FOREWORD

The influence and environments that shape our ideals are innumerable and too subtle for us to realise their true nature and significance with any degree of accuracy and certainty. Even the most detached and least bigoted amongst us, in consequence, cannot arrogate to themselves the possession of an invincibly correct and strictly impartial outlook.

As a safeguard against fanaticism and obscurantism, therefore, every viewpoint, even running counter to one's own, has to be studied with respect ; more so, when it happens to be pregnant with deep learning and sincerity of purpose

And such indeed is the work of Pandit Shiv Kishan Kaul. The author has a clear head, a clear vision, and has sprung a surprise by appearing in his very first book as a master of both the subject and the style chosen by him.

It is a brief treatise, but not a small treatise. It is a great book bearing a great message. And the author has done it beautifully, eloquently, very forcefully—almost convincingly.

Herein lies the importance of Pandit Shiv Kishan Kaul's work. I ask the intelligentsia to read it not because they should agree or disagree with it, but because I do not want them to miss a masterpiece.

SHIV SHARMA.

Lahore :

18th November, 1937.



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S. K. K.

Lahore :

14th November, 1937.

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## PROLOGUE

There are things which we can, but we don't do. There are others which we can't, but we do do. This book is an outcome of a psychology such as this. It has crept up at odd moments and at intervals. It has no pretensions, and it means no ill.

We take the Hindu picture as an instance. There are also others that suffer. Their maladies may be different, so would be their cures. Suffering comes through ignorance, joy from understanding. We suffer because of selfishness, prejudice, vanity and a crippled mentality. We hesitate to think of our Common Identity, and the greatness and strength it is capable of bestowing.

The many worlds are merging, so, the need for common bonds will grow. Religions, that thrived as such, will be driven to their common source, for in essence humanity is but one.

Aryanism is a great theme. It has attracted and affected minds both great and small. They both strive for the same goal. The great through knowledge of truth—the small by its matter of fact application.

This is a small man's book.

SHIV KISHAN KAUL.

19th October, 1937.



# CHAPTER I

## THE DILEMMA

There are times when a nation, or a society, or a community, or a religion finds itself placed in a peculiar and distressing predicament; when despite its best endeavours to "live and let live" it is allowed to do neither and circumstances demand that she should "crush or be crushed"; and all the so-called finer sentiments and instincts appear to stand at a considerable discount when confronted with the crude and matter of fact element of force and the realities of power. It is then that we feel that toleration although a virtue may become a weakness, reasonableness may be attributed to infirmity, decorum may be taken for hypocrisy, and contentment as a symptom of mental stagnation. It is here that we have the need to ponder and to weigh the finer against the coarser instincts, to examine our ideals in relation to the realities of our existence, and to counter-balance the one against the other in suitable and adequate proportion. These are factors which affect all nations and all societies, at different times and in varying degrees. The whole world is throbbing with problems of such a nature. There is the oppressed and the oppressor—but the hardest thinking and the most active thinking falls to the lot of the oppressed, for it is he who

in spite of his finer and noble sentiments is the least able to act in his own interest or defence. And so is it with communities and religions, and this is the problem in India before the Hindus and Hinduism.

There are innumerable questions which arise to the average Hindu mind that searches for a suitable and satisfactory answer compatible with his existence. The truth and reality are lost in a maze of confusion. The Hindu turns to Hinduism for a solution—for Hinduism is only a different name for Aryanism or the Vedic Religion. He asks how and why above all things he finds himself so terribly non-plussed in spite of the great culture, the great philosophies, and the great traditions which have been handed down to him from generation to generation. Has the Vedic Religion, which swayed the Aryans some thousands of years ago and raised them to the greatest heights of philosophical thought, culture, and prosperity, ceased to be efficacious? If this is so, why should it be so, and what is it that is wanted to restore the efficacy of that religion and the truths underlying it?

The Hindu finds that his religion as it stands to-day—however dear it may be to him—does not help him in the most vital aspect of survival, for it does not respond to the needs of the time and of the people whom it is meant to help and serve. If anything Hinduism, as it is practised, has been and still continues to be a handicap to its followers. The Hindu without

openly admitting it, has not been convinced of the utility of Hinduism as a living religion and he has therefore ~~without~~ realizing it, grown more and more careless of its influence and callous in the matter of subjecting himself to the limitations of any religion whatsoever. He hesitates to profess this as he hates to be called irreligious, for at his heart he is religious. Even though the religion of his birth may be failing him in his struggle for existence, he has at least imbibed the good sense of extending to it the reverence of a dutiful child to its delinquent mother. This is the present tie between the Hindu and Hinduism.

No work of revival can be done without a searching and unbiased survey. But the Hindu finds that if he attempts to be critical about Hinduism he has heavy odds to face. In the first place he is discouraged from dealing with a question which is held to be far beyond his capacity for all that is contained in the scriptures and sacred writings has been the work of eminent *Rishies* and *Munies*. He is next asked about his credentials—whether he can read the Sanskrit Script—for without this, he is not given credit for being able to think correctly or act humanly. Next comes the question whether he has studied some of the deeper philosophies which reveal the true nature of existence. And then has he made a careful study of the various codes governing life, which have been carefully drawn up by great minds, in their relation to life before and hereafter? If the average man fails to meet any of the such-

like questions which are intended to defeat him in the pursuit of his objective, he is most solemnly warned of his utter incompetence to consider the question, much less to express what he finds to be its shortcomings. If he persists, he is foolish and irreligious. Foolish, because he reasonably believes in analysing the applicability of the religious customs and practices to the existing needs of life, as he finds them. Irreligious, if his analysis leads him to revolt at the so-called religious customs, practices and beliefs which do not harmonize with his worldly surroundings. Such is the irony of fate that those who think hard and boldly, so as to think truthfully, should be victimised by those who refuse to think because they are mental decrepits.

But it is not merely the customs and practices in vogue under the protection of Hinduism that need to be tackled. There are other aspects which the average Hindu has to answer with regard to himself and his religion. If he is asked "What is Hinduism" or "Who is a Hindu" he is perplexed and bewildered. He feels he is guilty of some serious omission in failing to answer elementary questions of this nature, which would present no difficulty to the Christian or the Mussalman. And yet we know a suitable and cogent reply is not easily available, and this is no fault of the Hindu. If his religion fails to furnish a reply to so elementary a question as this, there is certainly something radically wrong

in Hinduism as applicable to the people who profess it as their faith and submit to its governance. We are aware however that the definition of Hinduism and Hindu has baffled many a student of the subject. The trouble does not arise in defining a Hindu as he was some centuries ago, but in stating what he is to-day. The answer does not however lie in Hinduism as it exists, but in how we can reform and reconstruct it.

Troubles do not come alone for notwithstanding the confusion which surrounds Hinduism, we are faced with the further intricacy of being required to use it as a guide to our present political life in India. This is due to the importance attached to communities on the basis of religion, and the representation of the people being conducted on communal instead of political lines. We do not agree with the manner in which politics are confused with religion, but we have to face things as they exist. Religion is playing a part in the political life of the country. Sentiments and prejudices are being exploited. This is not natural to Hinduism, for in spite of its present shortcomings, it is far from being based on a hatred of other people and other faiths. For this reason Hinduism as such is not likely to respond to the call of party politics or to retain for long a narrowed outlook of humanity. Whatever its failings, in spite of the gradual disintegration of the Hindus, there is no denying the fact that they excel many others when their



intelligence is put to the test. Howsoever weak may be the strength of the political party under Hinduism, the intelligentsia should not fail eventually under Aryanism in gathering strength and force on grounds common to humanity, based on a culture and philosophy which has unique possibilities of adhesion, expansion and universal service.

These are some of the questions which have perplexed the mind of many a Hindu. Attempts have been made at analysing the trouble and finding a solution which would be applicable and acceptable. But it is difficult to say that any appreciable progress has been made in giving an effective lead to the mind of the masses to reconcile the present conditions of life with the pith of our philosophy. The phenomena is complex and the aspects sapping at the root so subtle, so varied and so interwoven with prejudice, that the question presents itself to different persons in different ways. Besides the complex nature of the subject and the various aspects involved in its consideration, a person attempting to deal with it has to cope with prejudices which are attached to a highly developed religious system and codes, which are based on philosophic teachings of the highest standard. In making any suggestions therefore one is faced with the necessity of dealing with the fundamental essentials only, so that the main features of the trouble are grasped and the broad remedies appreciated. The completion of details would of course be a later question. What we

therefore need first is the fundamental picture giving the essential change in outlook and the way of thinking. With the new and complex problems arising every day suitable results are not likely to be confined to the single-handed efforts of a few individuals. They will come as a result of persistent attempts to appreciate the realities of the situation by many individuals in a frank and truthful manner, so that time and again the main fundamentals are emphasized in a simple, forceful and cogent form.

Why is it that a natural religion such as Hinduism, based on the gradual and natural evolution of human thought, should find itself in difficulties and should be losing ground both in the number of its followers and in the binding force and fervour which a religion should provide. This is the most potent of questions which almost every thinking Hindu does and should ask himself. If the religion claims to be a natural religion we are justified in asking that it should act in natural and not supernatural ways. And then we come to ask, what are the natural ways? Surely we do not mean ways that are not normally suitable for the conditions under which we live, or adaptable to the environments in which we are placed. And if the analysis of natural ways entitles us to believe that they are those under which the society or community as a whole exists to thrive and suffer, to struggle and survive, would we be far wrong in concluding that a religion which stands aloof and does not march

with the times is not capable of fulfilling the essentials of a natural religion. There are many and varied aspects which suggest themselves to analysis and in dealing with them we cannot do better than subjecting them to a searching examination in keeping with our natural and normal physical requirements. For is not the physical world and all things pertaining to it the creation of the Almighty, and do we not apply His laws which are the natural laws; and are not our natural and normal physical requirements governed by those natural laws? If Hinduism is a natural religion why should it fail to respond to natural laws? One of those natural laws being that it is based on the natural and gradual evolution of human thought. When, therefore, we find that Hinduism although it is based on natural principles is losing ground, both in respect to its following and fervour, we are forced to conclude that the process of evolution necessary in response to the needs of the times has yet to take an all-embracing and much needed practical form. Various practical attempts have been made by various reformers. This would indicate the process of evolution at work, but there still appear to be factors in the process of evolution which have not been sufficiently considered nor given the importance which they deserve.

Even when we talk of Religion we may say that there is the factor of "live and let live", and that of "crush or be crushed". The former

is what we may call the *static* factor and the latter the *dynamic*.

Aryanism in its degenerated form known as Hinduism has grown essentially into a static religion which is content with its achievements and desires to live unmolested and unmolested, unchanging and unchanged. It has the notion peculiar to the static state that if she changes her practices, her codes and the method of their application to life, she will be contributing to a change which will affect her very existence. Hinduism has therefore been stationary and she has aimed at her followers being stationary ; regardless of the dynamic forces which are constantly at work impelling us forward to greater achievements and greater heights. Hinduism refuses to recognise the dynamic factor. We are told by its adherents that the world because of changes and reforms is leading us to degeneration. They tell us of the *Satayuga* or the golden age, which was followed by *Treta* and then by *Dwapar*, and we now live in the *Kaliyuga* or the dark age. The picture of *Kaliyuga* is painted before us in its darkest colours. It is the age of retrogression not of progress, of misery and not prosperity, of indiscretion against thoughtfulness, of brute force against reason, of licentiousness instead of abstinence, and of sin in place of virtue. What are we to conclude from such a picture. Should we believe that in spite of our good, noble and sincerest efforts we are doomed to become bad, wicked and depraved. On

the very face of it this is incredible, and yet we are asked to believe it. Whether we do or do not believe it, we are certainly influenced by the general demoralization which the circulation of such ill-conceived notions produces in the ranks of Hinduism. Anything that is progressive or which involves a change off the beaten track is very coolly and philosophically denounced and attributed to the pernicious influence of the age of *Kaliyuga*. But where does this reasoning lead us to ? If the *Kaliyuga* is really bad, and suppose we agree to a "no change " programme and pin our faith to a static state of religion, does Hinduism show us the way to avert the *Kaliyuga* and its catastrophic effects ? Hinduism cannot guarantee such a thing and in fact no religion can. Would it, for instance, be correct to say that old-age, the descending stage in the cycle of a life, represents evil or degeneracy. Then why should we speak in such terms of the *Kaliyuga* which is only a stage in the cycle of time. The fact is that the *Kaliyuga* has nothing whatsoever to do with the question of change and reform. The four *yugas* would connote the ascending and descending stages in the cycle of evolution and devolution of humanity. The need for change and reform on the other hand arises on account of the dynamic tendencies which are inherent in nature and which do and will act in all things and at all times. Religion is no exception to the rule, for to be a true and lasting religion it cannot afford to ignore the dynamic along with the static factor. If a

religion hesitates to march forward with the people and the times it is a sign of weakness and diffidence, and an indication of a preponderance of the static factor. When such a position arises religion is very easily exploited for the purpose of clinging to a "no change" programme, and we are confronted with a frivolous philosophy which misleads us to be satisfied with "what we are and where we are".

And while this static state has gripped Hinduism it has not left the Hindu mind unmolested. The average Hindu does not think and will not think, and he even discourages those who do think. He revels at what has been achieved and refuses to believe that there is yet more to be learnt and achieved. We do not doubt that even to-day Hinduism is the repository of the Vedic philosophies and culture which have made a land-mark in the history of civilization and religions. (But what is the use of all that learning and wisdom if it is not to be applied to our conditions and needs which have changed and are ever changing) We applaud a study of our ancient religion and its scriptures, we even encourage a promulgation of those teachings and principles; but when it comes to a question of applying them to our surroundings (it is then that our mind refuses to work) It stagnates—and why should it stagnate? The reason apparently is that though we are good receptacles of learning and capable exponents of that learning; we stop at the learning itself and are unfit to conceive of something

beyond it. We are afraid to think for ourselves, we believe in a guide, and we have faith in a *guru*; we love to follow and be led, we hesitate to lead lest we come to grief. We may have the intelligence but we lack the potential strength, and that is what accounts for our cowardice, diffidence and our refusal to think freely and boldly. It is entirely wrong to feel that we are incapable of tackling a question which we appear to have the inclination to look into. It is not necessary that we should start with by being scholarly in that subject before we have the right to talk about it. If we are ignorant we do not improve upon our ignorance by merely acknowledging it and sitting quiet. It is helpful to go forward with confidence and good cheer. Potentialities do not arise for the mere asking, they arise when we make use of them. We may take up any line of thought and so long as we think carefully and truthfully it will lead us to conclusions very similar to what have been arrived at by the greatest and sublimest thinkers of any age. What is really needed is the application and devotion to the subject, and the confidence that conscientious labour does not go in vain.

It is extremely sad to witness day after day young, fertile, bold and truthful Hindu minds being diverted and discouraged from applying themselves to the rationale of their religion. They wish to apply Hinduism to their requirements as they are and not as they used to be. They are discouraged and thwarted from their attempt by

various contrivances and devices framed by persons who have not the courage to think and who pretend to know a lot more of their religion than they do. Such people fortify their own position by taking their stand on the bed rock of Hinduism. They, the non-thinking, pose to be religious, and as such they dub the thoughtful as irreligious. These obstructionists are most voluble in denouncing the present state of Hindu society over which Hinduism has lost its grip. If you ask them to offer a solution they are unfit to do so, but if you present a solution, they are not prepared to receive or consider it. They justify themselves not by explanatory and suggestive help, but by sticking out blindly for age-worn dogmas of an old cult which has the hall-mark of superiority. They will draw out a few of their pet theories and attribute them to the religious literature which they have not even read themselves. They will pounce upon you with the statement, " You can't improve upon the *Shastras*". If they find you are too strong for them they will take refuge in denouncing you for your irreverence of and non-belief in the old-trodden path. They will even accuse you of being a *nastika* (atheist). If this does not help them, they will go to the extent of even attributing motives for your advocating reformed or progressive views. This is how in the early stages the real seeker after truth is hustled and thwarted.

We do not appreciate that original thinking is the true way to stimulate a correct study of



Hinduism. The original thinker starts with a certain hypothesis—a certain need of society—and he then investigates why that need has been neglected, how that need was provided for by his religion, what part religion has played in the neglect, and what part of it is due to the factor of change in time, conditions and environments. With these aspects analysed, he has effected a better survey of the question than what his learned static friends are prepared to give him credit for. Changes which are necessary due to the factors of time, condition and environment, are such as have ultimately to be provided for by reform. For this it is only original and bold thinking that will lead us to true results so that religion may evolve itself in harmony with its other concomitant factors. The person who has trained himself to think and introspect and has the strength of his convictions is a far greater asset to society than the man who merely reads and studies to retain, reproduce and support.

Hindus of the conservative type have been known so often to express their disgust at the present state of their society which they allege has grown irreligious. They attribute all the evils which exist in the community to the absence of religious training. They are both right and wrong. Right because religious training is certainly a very essential factor for society and this is definitely lacking in the Hindus of to-day. Wrong because its absence is due to no fault of the people whom they accuse of neglect. If anything, it is the

conservative element that is responsible for encouraging the static state of Hinduism so that it does not adapt itself to the people who need its help.

An elderly gentleman once said, "Why do people not study their religion for if they do, Hindu society will regain its lost strength?" He was asked, "What have you done for your children, have you given them the religious training which you advise?" He was non-plussed. And yet this gentleman was ready to criticise people of a state of which he himself was a victim. His criticism was basically defective. It is not we who have to search for religion. It is religion which has to look after us, and religion is the form of life in which we are brought up and in which we live, and if we are found wanting in religion it is not our fault but the fault of the past. We are concerned with formulating the programme of the future, and if we fail to infuse religion with the true spirit of progress so that it marches hand in hand with the generations of the future, we shall be as guilty as our friend the elderly gentleman critic. Religion has to permeate life. It has to be infused into the people. It does not grow by study. How can we expect the majority of people who are either incapable of studying it or who are too busy with their vocational occupations to afford time to make a detailed examination of the literature or *Shastras* which constitute their religion. There is no Hindu who doubts that Hinduism has a fine record behind it. This

is quite enough for the average Hindu to realise. What however concerns the average man more is, what is Hinduism doing for him to-day? Is she extending her shelter to her following on its onward march? It will not help her flock if Hinduism lags behind and merely offers her pious advice and prayers for their benefaction. She must be with the flock through good or bad, through ups and downs and guide it according to the exigencies of the occasion, with her truths and principles which are eternal. Hinduism cannot tell her flock "look here this way is difficult, if you insist on going that way I will quit you and stay behind." If Hinduism says such a thing it is in a static state and the result is very clear, for then it means that the flock which is dynamic, will search for other guides—and the flock moves forward, and Hinduism dies.

Broadly speaking it should be correct to say that age is static and youth dynamic. There would of course be exceptions, for several persons of advanced age, would be found who feel and think much more progressively than some of their youngsters, but these exceptions could be ignored in our generalisation. Now, age and youth have always differed. So also have the static and dynamic factors. These are opposites which clash to keep the equilibrium. If Hinduism as it exists is mainly static, it is obvious that a dynamic reaction will come. Thus while age stands out for maintaining the existing order youth will be keen to change it. The conservatism of age will

be met by the revolt of youth. We must remember that Hinduism cannot flout natural laws nor expect to be unaffected by a change in the very life of her people. But if, as we see in Hinduism, age will not visualise the future and step out with youth, it will lag behind, and youth will go forward undaunted and unchecked to seek new ways of conceiving religion so that it may suit its wants and cater to its wishes. Youth is keen to infuse in Hinduism new life and vigour so that instead of sitting and watching events she may live, move, throb, pulsate and prosper. Youth would push reforms with a vigour unknown to age, but it may also be carried away by its own enthusiasm, and with the best of motives youth may strike at the vitals of the structure which it means to preserve and build.

Age may stay behind and call youth irreligious, but how would this help to solve the tangle between the pessimism of age and the optimism of youth. If age is apprehensive and obdurate, youth which is the evolutionary force will flout all conventions and barriers and will set up new ideals and standards and will find new ways of applying them to its own requirements. Youth is less affected by the old worlds' prejudices, and it will frame new ways and concepts. When this occurs, youth will not be subdued by force nor will it allow its ambitions and ideals to be crushed. For if you do not allow to youth the scope for reasonable expansion and growth, it will revolt more vigorously against the old order.

But if youth be not obstructed and subdued by force it would respond to sympathetic control and progressive guidance. To ensure this, age must purge itself of its mental lethargy and must sift the best in Hinduism and bring it forward with precision so that the mind of youth may be impressed and captured. Age and youth being the static and dynamic factors in society each is entitled to its due importance. One is incomplete without the other for both of them together form a composite. Neither can break loose or permanently preponderate. An attempt to do this will react adversely on the entire body composite. A recognition of this in practice, not in theory, would enable age and youth to work in harmony for their combined good. It is for age to constructively instruct and sympathetically control youth. For youth it is to patiently progress while stimulating age. It is thereby that we may promote mankind in a truer way. (Trust will bring trust.) But if age will not trust the constructive potentialities of youth, youth will doubt the conserving stamina of age. If age does not sympathise with the natural tendencies of youth, how will age get an appropriate response so as to maintain all that is really good and vital in our culture and traditions. These are the factors and this is the outlook which needs to be grasped and explained if Hinduism is to overcome her present weakness and live up to the ideals of Aryanism. Youth is capable of great achievements if only age gives the requisite lead. If age does this static

Hinduism is capable of developing into a greater religion than it has ever been, and it may yet serve all mankind as Aryanism—a religion for the world—a religion for this world and the worlds beyond it. This will be the call of the future and if Hinduism will have it, Aryanism will be able to answer that call.

What we have pictured in the foregoing pages indicates that Hinduism has been passing a very critical period in which she is constantly faced with the question of survival. How is this crisis to be averted, is the burning question of the day. The state of Hindu society is deplorable. There is dissatisfaction all round among young and old. Discontent is a good and encouraging sign—it is the redeeming feature—but discontent must not be allowed to run rampant for it may do incalculable harm if not harnessed and diverted into proper and useful ways. How are we to do this. How is it that our condition has fallen, what is it that has brought this about, and how can we improve the physical conditions around us. Our examination shows us that the trouble is genuine and not a make-belief, and it has been sapping at the very foundation of Hinduism. We have, therefore, to go to the very root of the evil and to see what we can do to eradicate it. Hinduism can boast of great institutions. Of these institutions there is perhaps none so great as the "Caste System". This is the system which has held sway over the community and over religion. It has ridden the high horse over Hinduism. What

is the caste system? What was its origin and objective? How did it function and act, and what did it achieve? These are questions of an intricate and far reaching character and their study would help us to understand the influence and implications of this most important institution that held sway thousands of years ago, and still remains the principal arch in the edifice of Hinduism. In the caste system we may find the solution to our problem—so this is our study, for in it may lie the salvation of Hinduism.

## CHAPTER II

### THE CASTE SYSTEM

चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः ॥

“The fourfold caste was created by Me by the different distribution of energies and action.”

(Bhagavad-Gita, chap. 4, verse 13.)

न जात्या ब्राह्मणश्चात्र क्षत्रियो वैश्य एव न ।

न शूद्रो न च वैश्वेच्छो भेदिता गुणकर्मभिः ॥

“In this universe none are born *Brahmins*, *Kshatriyas*, *Vaishiyas*, *Shudras*, or *Malekshas*, but they are so regarded for reasons of their *gunas* (natural propensities) and deeds.”

(Sukraniti, chap. 1, verse 38.)

To understand the origin of the caste system we have to look into the ancient history of India. The code of Manu as we have it, did not exist in the Vedic Age (4,500—2,500 B.C.).

Professor Max Muller says :—

“If then, with all the documents before us, we ask the question, does caste, as we find it in Manu and at the present day, form part of the most ancient religious teachings of the Vedas ? We can answer with a decided ‘No’.”

(Chips from a German Workshop,  
vol. II., p. 307 (1867) )



Akshoy Kumar Mazumdar in his Hindu History says :—

“ The Aryans of Central Asīa knew no caste. The Indo-Aryans also in the first two centuries of their Indian life, knew it not.

“ There is, however, evidence to show that caste in its most pliant and natural form, did exist in the Vedic Age.”

The Indo-Aryans, prior to 2,800 B.C. lived in a disturbed state as there was considerable upheaval and unstability. There was no class distinction as the same man did the work of a priest, a warrior, or a cultivator, according to the exigencies of the occasion. With the lapse of time the Aryans were able to create order and they established new states. Life and conditions became stable and people were able to devote their time to the study of a special profession of their taste and liking. With the special study of a profession they became conscious of efficiency. They gradually began to take to life-long professions in consonance with the aptitude of the person. Those that devoted their time to studies and religion came to be called the *Brahmins*. Those that studied the art of warfare besides their studies and religion were called the *Kshatriyas*. Those that were more at home in matters of trade and business were the *Vaishiyas*. The choice of profession was merely a question of wish and liking and the children of the same family could adopt any profession that suited their taste. Society was divided into professions and not into

castes. The profession of the father need not have been followed by the son. The professions could be changed at the will of the person concerned. There were no restrictions about inter-marriage between the members of one profession and another. Neither was any discrimination exercised about partaking of food together. The people were all Aryas. Those Aryas who fell in disgrace in society and some of the worthless persons came to be called *Shudras*. The *Shudras* were no race by themselves, but were part of the Aryan society. Such persons were less fond of learning and therefore followed the profession of labour and service. *Shudras* that had had education and could be classed as learned were much honoured and were consulted on topics of the day as other learned contemporaries. We read in history of even powerful *Shudra* kingdoms. "Even a *Brahmin* could receive pure knowledge from a *Shudra* (see Manu, 11, 238)." Gradually and during the progress of some centuries the professions which were based on personal aptitude and taste came to form castes.

But the caste system which developed during the Vedic Period, did not debar outsiders from being absorbed into the Aryan population. For instance, the Greeks, the Parthians, the Scythians, the Turks, the Huns, the Kushans, etc., who came to India from time to time and settled in India, were all absorbed eventually into the Aryan fold.

It was during the *Epic Age* (2,500—1,300 B.C.) that the caste system began to be regularised by

the introduction of set rules concerning the castes ; but the system continued to be fairly supple. The *Vayu Puran* says, " There were no castes in the first age. Divisions arose gradually according to their works."

During the *Rationalistic Age* (1,300—200 B.C.) the caste system was properly and scrupulously organised with thoroughness and great precision. The castes as we have seen had come into existence and were beginning to be recognised as separate sections of the community. The desire for self-recognition and the element of pride in caste appears to have developed in this age to a fairly large extent. In the first place it was desired to safeguard society from foreign influence and from contamination. Although we find that this feature was non-existent in the Vedic Age the Aryan society of the Rationalistic Age recognised this feature. In the second place it was sought to maintain the purity of blood. Thirdly, to systematise society by classifying it on a defined basis. The main castes were further sub-divided according to intermixture of parentage during this age, with a view to discriminating them from the main castes. It is the Aryans of this age which appear to have codified the caste system in the form in which we see it to-day ; that is on the principle of elimination. But according to *Manu* the learned and saintly persons of the low caste were still much respected and honoured, while the degraded persons of the higher castes, viz., the *Brahmins*, the *Kshatriyas*, and the *Vaishiyas* were

denounced and classed as *Shudras*. During this age the *Shudras* still enjoyed position and influence, as Kings, Chiefs and Ministers; and they were not actually despised. Water touched by them was still acceptable to all classes.

During the *Puranic Age* (B.C. 200—1,200 A.D.) the position of the *Shudras* rapidly declined, and the remodelling of the code of Manu took place in the very beginning of this age. The *Shudras* were deprived of the right to study the Vedas or the Vedic literature, and they were also not allowed the performance of religious rites.

(Dates relied upon are from "The Hindu History" by Akshoy Kumar Mazumdar.)

With the classification of sub-castes during the Rationalistic Age which arose through inter-marriage between the main castes, the sub-dividing tendency grew stronger and stronger. Each of the sub-castes maintained the superiority and inferiority of their position in relation to the status of the blood that they imbibed. These sub-castes took to professions in relation to the aptitude they inherited and the facilities they were able to receive from the classes of their parentage. Gradually professions became more and more divided into one sub-caste or another; and distinct professional sub-classes came into existence some time after the Muslim conquests. During the Muslim period further deterioration of the castes took place and many weaknesses and irregularities crept into the system, and new

factors came into being. The hand of administrative authority ceased to be at the back of the Hindus, and no attempt at reform appears to have been possible in the failing system. The principles and dictates attached to the castes were more often broken than observed. The higher and the lower castes alike found the system failing under the rigidity of classification on the basis of birth. With the lapse of further time castes came to form merely a basis of recognition and identification. There have since been a conglomeration of castes and sub-castes without the aptitude or efficiency attached to their calling.

From a study of the origin, growth and decline of the caste system there are two features which are broadly apparent. Firstly, that as long as the Aryans continued to assimilate foreign blood, and intermixture between the castes was fairly supple, they continued to be a strong and expanding race, as we find them up to the end of the Epic Age and beginning of the Rationalistic Age. Secondly, that with the decrease in the flexibility of the system, and with the maintaining of the pristine purity of blood the Aryans who strengthened intellectually began to weaken constitutionally and to decline. The first feature is the law of evolution, which the Aryans were first to discover (cf. *Sankhya* and *Yoga* philosophy). The second feature is the law of devolution. The law of evolution as we see it, is based on assimilation while that of devolution is based on elimination. We shall have occasion to refer frequently to

these processes hereafter. Since they have played and are yet to play an important part in the future reconstruction of Hindu society, the processes have been dealt with at length in a separate chapter.

We have presented a sketch of the origin and growth of the caste system, so that we may have its features before us to help us in our further examination. Hindu society of to-day has much to learn from the history of the growth and decline of this most important system which has swayed society and religion.

It would be interesting here to quote the following text of the *Purusha Sukta* (Rig Veda, X, 90,12),

ब्राह्मणोस्य मुखमासीद्वाहू राज्ञश्च ऽ कृतः ।

ऊरु तदस्य यद्वैश्यः ऽ पद्भ्यां ऽ शूद्रोऽ जायत ॥

In his book *Modern Hinduism*, pages 250 and 251, W. J. Wilkins writes :—

“The first quotation is from the *Purusha Sukta*, one of the latest additions to the Rig Veda. It is believed to be the ‘oldest extant passage which makes mention of the fourfold origin of the Hindu race’, and, as noticed above, has more the character of poetry than of history. ‘When (the Gods) divided *Purusha*, into how many parts did they cut him up? What was his mouth? What (his) arms? What his thighs and feet? The *Brahmin* was his mouth, the *Rajanya* (*Kshatriya*) was his arms, the *Vaisya* was his thighs, the *Shudra* sprang from his feet’.”

There is a tinge of ridicule in the above treatment of the text. But the question has been lucidly dealt with by Raja Pandit Hari Kishan Kaul, in para. 536, Census of India, 1911, volume XIV, part 1. From this we give below some elucidating extracts : —

“ Indeed, it is impossible to believe that any society could exist without some sort of division of labour for thousands of years.

“ Considering the allegorical sense of the whole of the *Purusha Sukta*, it would not be correct to interpret it in too literal a sense and to say that the creation began with four persons sprung out of the mouth, arms, thighs and feet of *Brahma* ; . . . .

“ The *Purusha Sukta*, therefore, obviously implies the existence of society on the lines indicated therein, evidently on a functional basis, . . . .

“ The *Brahmins* being born of the Creator’s mouth, therefore, apparently means that they as a class, received the gift of knowledge and eloquence, and similarly the *Kshatriyas* got the strength of arms, the *Vaishiyas* were created to be the mainstay of the country, and the *Shudras* were evolved from the feet to perform the lowest functions. The division thus remained functional, qualified by the limitation of birth.”

The truth about the caste system as we see it, is, that it was a system of division and specialization of labour within the Aryan community, evolved by the civilization of the times as a result

of true and clear economic thinking. It would be foolish to criticise the principles underlying the system which not only originated as a result of correct thinking but which have established beyond doubt the great service which this system rendered to the development of the Aryan religion, its philosophy and culture. Apart from this the value of division of labour are economic factors fully recognised and extensively employed all over the world. It does great credit to the culture of the Aryan civilization to have evolved and employed so long ago, a scientific truth which we in modern economics consider to be a comparatively recent discovery. Besides this, the modern times have not been able to apply the principles of division and specialization with such clarity, and on so extensive a scale as the entire body corporate that came under the fold of the Aryan religion.

While the caste system was a natural and well-conceived system, its utility could not remain unaffected by the changes within the system and outside it. All systems or institutions have a life, and an end. Changes in conditions and abuses arising from within the system were met by revising and recodifying it. So long as it was able to govern society it continued to be effective. But eventually the system in spite of occasional modifications ceased to be so. In spite, therefore, of its long and practical utility the caste system was unable in its present form to function to the advantage of those who came under its governance.



In order that any system of division and specialization of labour should function well, it needs to be well planned as also to have the power behind it to uphold the operation of those rules. The caste system, which was evolved by the Aryan civilization and codified from time to time, owed its stability to its having been rationally classified, and moreover interlinked with religion. The authority of power was also behind it. These factors account for the survival of this system of division and specialization of labour for so many centuries—a period without a parallel in the known history of the world. In spite of the abuses which may have set in, and with which we shall deal later, we cannot deny that the system has preserved the intellectual standard of the present Hindu community at a level whereby it is capable of holding its own when put to the intellectual test.

The institution was well conceived as it recognised the great utility of division and specialization of labour. In addition to this it was well planned and well laid on the substantial structure of religion. The question arises as to why the institution which was essentially an economic one was interlinked with religion. The reason apparently is to be found in the nature of Hinduism, which we find was a natural religion based on the gradual evolution of human thought as applied to the objects of nature and to natural phenomena. This being the case the thinkers of the time

observed that in essence there were four distinct functions of human activity and that these functions in their natural sequence were :—

- (a) the reflective,
- (b) the protective,
- (c) the preservative, and
- (d) the productive,

and since all natural phenomena came to form part and parcel of the religion of the age, the natural functional activities which evolved into the respective classes (a) *Brahmins*, (b) *Kshatriyas*, (c) *Vaishiyas*, and (d) *Shudras*, were nothing but a part and parcel of the truths inculcated by this school of thought.

But the functional divisions were abused by the subsequent limitation of birth and the theory of specialization was carried out to the extreme, and although society under the caste system was divided into four main divisions, the

1. *Brahmins*,
2. *Kshatriyas*,
3. *Vaishiyas*,
4. *Shudras*,

the theory of segregation and specialization was carried out in a manner which could not have been the original intention of the main functional classifications. Various groups arose within the main divisions which became more exclusive and rigid between themselves, and this grew to be a factor of disruption and a weakening of the adhesive forces. Disinteg-

ration set in whereby the excellence of individuals within each narrower group accentuated rivalry and jealousy.

Besides this the other factor which apparently led to the decline of the system was that while the principle of elimination was developed to the extreme, the principle of assimilation was not given the importance which it deserved.

Divided as society was into four main groups, and further divided as it became through abuse into various sub-divisions under the main group, all intermixture of blood was largely confined more and more within the sub-castes; even though the ancient codes and laws of society recognised the danger of restricting blood within a narrowed circle. The process of rejuvenation through admixture of blood was consequently further wrongly restricted, and this led to a gradual though imperceptible physical weakening of the main groups. Within the sub-groups certain peculiar traits of character and special adaptabilities developed to a marked extent. Such specialities within the sub-groups were extolled by its members regardless of the cost at which these had been acquired. These specializations led to the exploitation of one sub-group by the other in the particular aspects of their development, thereby inculcating the spirit of suspicion and hatred between each class, group and sub-group.

Innumerable instances could be cited from the existing main castes and sub-groups to indicate the peculiar and manifold ways in which the process of decay has been in existence. How a miscalculated and misconceived pride in the abuse of the principles of a once efficient system ; a false notion of the excellence acquired by the perpetuation of those abuses ; the prejudices attached to the religious sanctity of the institution ; the fear attached to a true, clear and original line of thought ; the spirit of inferiority complex which came to be deeply ingrained in the entire structure ; have all contributed to the steady decline of the institution during the last few centuries.

The decay of the system and with it the weakening of the entire Hindu structure, has been the outcome of an incorrect application of the truths and principles on which the foundation of this great religious school of thought was laid. While the community was recognised as one inseparable whole and the divisions were merely professional and functional divisions of the whole ; they came later to be considered as complete in themselves. The development of such an incorrect mentality could not go without its repercussions. Thus against truth we have developed prejudices ; against natural phenomena we have developed artificial ideals ; against free and rational thinking we have developed an enslaved mentality ; against progressive evolution we have stagnated into submissive devotion.

While attempts were made at different stages to modify the caste system, to conform to the changes that crept into its practices and observances; it appears that after 200 A.D. these became more and more complex and consequently attempts to recodify the system proved futile. This fact would lend itself to the inference that the process of disintegration was so far advanced that attempts to modify the system must have presented insurmountable difficulties. Encouragement of the assimilative feature, though it would have led to the earlier consolidation and strength of the society and its religion, came largely in conflict with the highly developed technique of specialization, and had therefore to be abandoned. If the importance of the assimilative feature had been correctly appreciated some centuries ago, we may have witnessed to-day a stronger society under a revised caste system, in which the principles of division and specialization of labour had been modified in keeping with natural aptitude and not birth. This was however not to be so. The assimilative feature did not catch the mind and so attempts to reform it were doomed to failure; and the system as we see it was allowed to die its natural death.

With the advent of the Muslims a new feature arose in the structure of the society of the country; and the possibilities of reforming the caste system were further minimised. The structural basis of society was considerably changed

by the invasions through the introduction into the country of a new religion. Conversions followed in consequence of the will and force of the new rulers. There was a change in the political, social and economic factors.

The advent of the British brought a still further change in the society with the introduction of Christianity. But with the rule of the British came the policy of religious tolerance as opposed to the policy pursued by the Muslim rulers. This policy of religious tolerance while it has given peace to the country, has been an act of great political farsightedness on the part of the British rulers in the interests of their rule. The policy has enabled all religions big and small to pursue their own development without fear of molestation. Cleavages in the main religions have occurred and inter-religious and inter-sect bickerings have been and are on the increase. Thus religious toleration has been the medium of considerable political strength for the British administration. This is not all. Class representation has been introduced on the basis of religion; and thus religion has come to be exploited in furtherance of that control.

It will be apparent that the already decaying caste system, has no chance whatsoever of surviving in its existing form, because of the inherent weaknesses which have crept into the system, and to the new and complex factors which have come into effective play in the life of the country. Hindu society as it stands to-day is in a peculiar

state. It has the highest ideals and philosophies on the one side ; on the other an elegant though much abused and decaying caste system which it cannot uphold in practice, and which it hesitates to denounce. Never before was there need for such clear and correct thinking as there is to-day. If this thinking leads us to the conclusion that the system is incapable of being worked, why not face the truth with a good grace. What good do we get by tinkering with an age-worn institution ? Is it any matter of shame that after centuries of use we find an institution has outlived its usefulness ?

Functional vocations enjoyed under the caste system having been violated long ago, Hindu society as we see it to-day is on the road to intermixture and admixture. If we have faith in the natural process of evolution ; if we are convinced that all things and all institutions are born, live and die ; if we believe that although individuals and institutions may die that according to the good they have contributed the spirit of their teachings and goodness lives after them why should we despair of the future ? What is it that leads us to denounce the coming age of intermixture and assimilation ? Why should we feel that by such process the community will be lost, the religion and the philosophy behind that culture will be lost ? Is it that we are doubtful of the elements of truth and strength underlying the great Aryan religion and culture ? Why should we allow ourselves to countenance the misgivings which are placed before us by minds which are

narrow, conservative, clouded with prejudice, and teeming with inferiority complex? If we have an iota of faith in the intrinsic strength of our religion and culture based as it is on a true and clear conception of the laws of nature and their natural working, we have nothing to fear from the natural and inevitable process of intermixture and admixture which we see before us.

Reformers of the modern age, and particularly the Arya Samaj, based on the teachings of Swami Dayanand Saraswati, have recognised these natural processes which are at work in the present reconstruction of Hindu society. The practical result of their work will appear from the figures given in the subsequent chapter, showing the rapid growth in the following of the Hindu Aryas or more commonly known as the Arya Samaj. They have allowed room not only for intermixture and admixture but have also made allowance for that part of assimilation which we shall refer to hereafter as the process of Racial Conversion. The factor of assimilation is so important in the future work of reconstruction that it is desirable to deal with this under a separate chapter. For the present we need to impress that the current tendencies of fusion and absorption are by no means unnatural or destructive tendencies, nor do they indicate a state of stagnation and decay. On the contrary they are very definite and decisive natural elements at work in the process of evolving a society inclusive and adhesive, revitalised and strengthened, such as



would be capable of maintaining, preaching and developing the truths of this great Aryan religion and culture ; and of laying the nucleus of a religion which would be capable of serving and absorbing all mankind.

Concerning the nature of Hinduism in para. 125, Census of India, 1911, Volume XIV, Part 1, Raja Pandit Hari Kishan Kaul says :—

“Hinduism (whatever meaning may be attached to the term) claims to be a natural religion, neither based upon the teachings of an individual nor built upon the hatred of other faiths. But on the other hand, it would appear to have been evolved out of the inspiration of human thought by the objects of nature and the forces governing natural phenomena.”

We thus see that the essentials necessary in a universal religion are so predominant and the principles underlying it are in truth so inclusive, that given the stimulus of assimilating the people of the world, the basic structure of an universal religion would be laid.

## CHAPTER III

### ELIMINATION AND ASSIMILATION

It will be interesting to study the figures of Indian population from the last five census reports with a view to gauge the relative position of the following of each religion in the country and how it compares with that of Hinduism :—

#### Census of India—Population

	1891	1901	1911	1921	1931
Hindus ... ..	207,731,727	207,147,026	217,421,878	216,734,586	239,195,140
Sikhs ... ..	1,907,833	2,193,339	3,011,095	3,338,803	4,335,771
Jains ... ..	1,416,638	1,334,148	1,248,182	1,178,596	1,252,105
Buddhists ... ..	7,131,361	9,476,759	10,721,228	11,571,266	12,786,806
Zoroastrians ... ..	89,904	94,190	100,096	101,778	109,752
Muslims ... ..	57,321,184	62,458,077	65,841,928	68,735,233	77,677,545
Christians ... ..	2,284,680	2,923,241	3,876,196	4,754,064	6,296,763
Jews ... ..	17,194	18,228	Jews in minor	21,778	24,141
Tribal-Animistic ... ..	9,280,467	8,584,148	10,217,544	9,774,611	8,280,347
Minor and not returned ... ..	42,768	129,900	58,081	18,004	571,187
<b>TOTAL</b> ... ..	<b>287,223,431</b>	<b>294,361,056</b>	<b>312,643,693</b>	<b>316,128,721</b>	<b>350,529,557</b>

Between 1891 and 1931 the total population of India has increased from 287,223,431 to 350,529,557 which means a rise of 22 per cent. in 40 years. Population as we know is an increasing factor and when comparing one class with another it is necessary to determine whether the increase takes place in greater or lesser proportion than the average increase. The class which increases in a lesser proportion than the average is to be taken as one representing a declining population. Keeping this in view let us study the relative increase in the population of some of the principal religions.

**Comparison of population between 1891 & 1931  
( 40 Years )**

	1891	1931	Percentage of increase.	Higher or lower than average increase.
Hindus ...	207,731,727	239,195,140	15 · 14	7 % lower
Muslims ...	57,321,164	77,677,545	35 · 51	18½ % higher
Christians ...	2,284,380	6,296,763	175 · 64	153 % higher
Sikhs ...	1,907,833	4,335,771	127 · 26	102 % higher
Buddhists ...	7,131,361	12,786,806	79 · 43	57½ % higher

The comparison shows that while Muslims, Christians, Sikhs and Buddhists have increased in varying proportions above the 22 per cent. average Indian increase, the Hindu increase is 7 per cent. below the average. Apart from other factors we take this in itself to be a very clear indication that the following of Hinduism is on the decline.

The Hindus are divided in the census statistics between the Brahmanic, the Aryas, the Brahmos and others. The Aryas and Brahmos represent the reformed schools of thought, but the most remarkable increase in the following is shown by the Aryas as will be apparent from the undernoted figures :—

	Brahmanic	Aryas	Brahmos	Others	Total Hindus
1891	207,688,724	39,952	3,051	...	207,731,727
1901	207,050,557	92,419	4,050	...	207,147,026
1911	217,387,943	243,445	5,504	...	217,421,878
1921	216,260,620	467,578	6,388	...	216,734,586
1931	219,300,645	990,233	5,378	18,898,884	239,195,140
Percent- age of in- crease in 40 years.	5.58 %	2,750.00 %	76.27 %	...	

The *Brahmanic* Hindus signify those who follow the old school of thought. This is the school which represents static Hinduism and the population of this school has risen only by  $5\frac{1}{2}\%$  as compared to  $15\%$  for total Hindus, i.e.,  $16\frac{1}{2}\%$  below the average Indian increase. Of the Hinduism of which we are talking the decline in following is therefore much more marked and alarming, and it is this section of Hindu thought which needs to think more deeply of the factors which are sapping at its very root.

An analysis of the figures of population will give us an idea of the extent to which eliminations have taken place on account of various factors which will be detailed hereafter. Taking the figures for 1931 we may say that

Buddhists	...	12,786,806
Jains	...	1,252,105
Sikhs	...	4,335,771

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Total	...	18,374,682
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represent the population of earlier schools of reform which emanated from Hinduism owing to its static state. Then again we may safely assume that of the Muslim and Christian population two-third would represent converts from Hinduism, i.e., about 55,983,072. Speaking therefore in figures we would be inclined to suggest that but for these eliminations the Hindu population to-day should roughly have been, according to census figures of 1931 :-

1. Census figures of Hindus,	239,195,140
2. Total of Buddhists, Jains and Sikhs.	18,374,682
3. Two-third of Muslims and Christians.	55,983,072

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Total	313,552,894
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313 millions out of a total population of 350 millions.

The decline in the following of Hinduism has therefore been of a varied and extensive type.

There are various factors which account for the decline in the fold of Hinduism, but broadly speaking the stringent application of the eliminative process, and feeble recognition of the assimilative process is what accounts for the decline. Elimination and assimilation are natural phenomena both vital for the existence of all life whether individual or communal. In a group, or a society, or a community; elimination is necessary to maintain a desired standard of healthy and progressive activity, while assimilation is essential to provide it with vitality and life. When the aim is intellectual eminence the eliminative process has necessarily to be accelerated, and the assimilative retarded; but with a continued application of these conditions the body undergoes a physical weakening and in time is incapable of adequately responding to the demand of physical excellence. A decline in the physique

of the body eventually reacts on the intellect. As we grasp the true application of these two processes, we do not hesitate to attach as great a value to the process of assimilation as to that of elimination. Consequently when we realize that the latter process had been over-applied and the former almost neglected, we are not surprised at the disintegration which has been in progress for some centuries. Naturally a reaction, and a very strong reaction has to take place, in which the forces of assimilation must for some time predominate over those of elimination, before the community can revive and regain the strength and stamina to face the future stages of reconstruction. We are not surprised, therefore, when we see the trend which modern society is taking; and religious and social reformers of the modern time have merely responded to the great and natural forces of assimilative reaction with which society has been pulsating. The more technical and scientific aspects of elimination and assimilation will be dealt with in a subsequent chapter. We desire here to deal with those broad aspects of assimilation and elimination which at one time promoted and later thwarted the progress of Aryan society. We give the effects which the existence or absence of these factors have produced.

## ELIMINATION

A brief survey of the aspects of elimination which have been at work would be in-

structive. We mention those which appear to have contributed largely to the decline in the following of Aryanism later known as Hinduism:—

1. Class pride, class hatred, exploitation and segregation.
2. Forced conversions.
3. Persuasive conversions.
4. Hinduism's incompatibility under changing economic and social conditions.
5. Hinduism's neglect of its fold.

*Firstly*, we have to deal with the wrong sense of caste pride which developed in the Aryans long before they came to be called Hindus. They forgot that the great caste system evolved by their ancestors was the result of their scientific research and study of the economic principles relating to the division and specialization of labour; that the caste divisions were not racial, but were based on economic grounds; that the artificial divisions were in reality parts of the same whole, and that they were created—each of them—to serve in their own way the same whole; that the *Shudra* was as important as the *Vaishya* or *Kshatriya* or *Brahmin* to the whole structure, and that they were in reality four essential and equal links in the communal chain. Owing to a peculiar ignorance of the principles underlying the identification of the castes, and miscarried by the relative power wielded by each, the question of superiority and inferiority and class pride developed to the extent of class hatred. With this class hatred came the exploitation of



one over the other, and in this race of class hatred and class exploitation the *Shudra*, the mainstay of the whole edifice, came to be exploited by all and succoured by none. Once fallen in caste the chances of redemption were virtually killed, and so from the top to the bottom the process of elimination even though gradual was sure. Once degraded in the social scale the *Shudra* class was even denied the privileges of the human intellect and treated very often worse than a beast. All this led not only to the moral and social degradation of the *Brahmins*, the *Kshatriyas* and the *Vaishiyas*; but to the utter weakening of the equally important fourth link, the *Shudra*.

The Buddhistic school of thought which originated between the Epic and Rationalistic periods was virtually a revolt against the abuses originating from the caste system as it grew to be stringent. The cleavage that followed Buddhism was the earliest important step of elimination that resulted.

In addition to the wrong sense of class pride, the principle of segregation was applied to the extreme in the main castes themselves. This was due to the different practices and customs that were observed by the same caste under different environments. Thus there arose sub-divisions within the castes, each applauding their own particular practices and customs, and extolling and priding their own peculiar characteristics. Through this process, co-ordination and central

control was lost and exploitation between one group and another added to the complete disintegration of the component and integral parts of the community.

*Secondly*, there is the aspect of forced conversions which took place during the period of the Muslim invasions and rule. There is of course no record but it would be safe to say that a very large part of the Muslim population in India owes its existence to the conversions under the Muslim rule. These forced conversions, as all oppressions do, led to a certain awakening in the fold of Hinduism; and since the Punjab had to bear the brunt of the oppression, the Hindus here formed themselves into a religio-militant sect known as Sikhs. The rise of the Sikhs is a further clear evidence of the disintegrated state of Hindu society and its incompetence to cope with the physical and practical problem of survival. All sections of the Hindu community contributed members to form this religio-militant sect for protection against oppression and extinction. The strength of the Sikhs thus lay in the fusion of various elements of Hindu society under a simple, practical, truthful and rational creed; where the exigencies of the occasion infused in them the spirit of class equality. Subsequent political developments have brought about the identification of the Sikhs as a separate religious community. Thus we find that the Hindu community suffered in a two-fold manner as a result of religious oppression. Firstly, by forcible

eliminations, and secondly, by protective eliminations. Linked though the Sikhs are to the Hindu community by many ties of relationship they have been successful in maintaining their own identity under the reorganized and reconstituted cult ; and small though they are in numbers they are a community throbbing with new life and vigour and with capabilities of expansion. This aspect of dual elimination is responsible for probably the largest decline in the Hindu fold.

*Thirdly*, we are to consider the aspect of persuasive conversion, for which various inherent weaknesses and prejudices within the Hindu fold were responsible, and the causes have been :—

- (a) Economic,
- (b) Physiological,
- (c) Psychological, and
- (d) Reformatory.

Under economic causes the principal drain has been to the Christian fold, and although some conversions have occurred among the middle and upper classes of society, the largest conversion has been from the poor and depressed classes. Owing to the great and rapid changes in the social, political and economic structure of the country since the advent of British rule in India, individuals of different creeds have been faced with the necessity of associating with each other on a basis of social equality, regardless of their restrictive prejudices. In order to keep pace with the changed conditions of the collective Indian society several Hindus broke loose from their

religious prejudices and took shelter mainly under the fold of Christianity. But the effect was greater on the poor and depressed classes who were overwhelmed by the sympathy and benefit which they received from Christianity. The untiring, devoted, selfless and undaunted lives of Christian missionaries were a source of great inspiration to the masses which came in contact with them. The Christian missions did not neglect the economic uplift of the poor classes. Converts to Christianity were helped to employments suitable to their capacities. The system of *begar* (enforced labour) has also been responsible for many an Indian renouncing the faith of their birth, and adopting the Christian faith, as this gave them exemption from *begar* through the wholesome influence exercised by Christian missionaries with the administration. *Begar* is however now practically non-existent.

The physiological causes are found largely in the unequal treatment between the sexes and in the various contrivances framed by the Hindu community to suppress the free and full growth of their womankind. How systematically and invariably the elementary principles of physiological requirements of the human race have been neglected and even denied in their application to the woman-folk. The much indulged custom of child marriage and the non-recognition of widow remarriage are cases in instance. In both these cases women have suffered. Under the practice of child marriage all sense of proportion has been

abused to the extreme, entirely in favour of the man and to the clear detriment of the woman. It would be forgivable where the difference in age between the boy and girl is normal. It is inexcusable to find society tolerating and even relishing a man of 50 being wedded to a girl of 10. The reaction on that society is inexorable. The physiological tendencies in the girl can never be satisfied, and early widowhood stares her in the face. With the future deprived of all legitimate expansion in terms of the sex, the gloom and despair is complete. This picture is by no means rare. Innumerable instances of the kind exist to this day. Infant and young widows abound. The feelings and emotions of their sex are banned to them. If they give way to natural impulses they are condemned and despised, and their existence made intolerable. The community stands self-condemned where the natural expansion and urge of sex is so unscientifically throttled.

Apart from the above aspect we have also to consider the general effects of the suppression of widow remarriage. We not only suppress the natural and physiological part of womanhood, but we virtually bring the eliminative process into play by discarding part of the woman-folk of the community from functioning in the procreative field. Thus the community has not only inflicted on itself the loss in numbers owing to the suppression of widow remarriage, but has also lost and still loses many of its suffering widows, who in order to breathe a fuller and freer existence, embrace a

religion which does not debar them from matrimony and a more honourable and dependable life—with a husband, a home, and children to care for and be cared by. However we may advocate and explain the Hindu ethics concerning widowhood, the question does not appear to us to be maintainable. The effects have been clearly detrimental to the fold of Hinduism.

Then we come to the psychological causes. These include in a broad sense the question of caste pride, exploitation and hatred, which have already been dealt with. We propose to deal here more specifically with the problem as it culminates in the depressed classes. So long as the principal community in India was Arya (Hindu) the subjection and maltreatment of the depressed class was unable to find a befitting expression. But a different position arose with the invasion of the Muslims who according to the tenets of Hinduism were utter outcastes. Yet the Muslims became the rulers. The high caste Hindus were compelled to crave their patronage and association on terms of social equality. So while the *Brahmin* in his own interest welcomed social equality with the Muslim, he refused it to the Hindu depressed classes. Thus principles were sacrificed for personal ends. The disillusionment was complete. On the other hand the Muslim element extended humanitarian treatment to the depressed Hindus. A peculiar conflict between principles and practice crept into the structure of Hindu society, where

principles were bartered for personal aggrandizement. This had its psychological effect on the mind of the depressed classes. In many cases they were led of their own free will to adopt Islam as their future religion.

With the growth of the British power in India various other factors have arisen. These have not only steadily promoted conversions from the depressed classes, but have gradually awakened in them a strong class consciousness and the determination to rectify the systematic wrong which has been perpetrated on them by their brethren in the name of the religion of which they themselves have been staunch votaries. With British rule came the policy of religious tolerance; the infusion of the spirit of democracy and of social equality; the free expression of thought on religious and social matters; the recognition and upholding of humanitarian principles by the administration; the more equal opportunities of education, and a more unbiased recognition of human rights as between one class and another. To the depressed classes the permeation of these new influences came through the contact of Christianity which drew many into its fold. With the increase of this awakening, there has been a further class consciousness. This has brought to the forefront the crucial problem of immediate reform within the Hindu fold, if the Hindu depressed classes are to continue to identify themselves politically as Hindus. In spite of the great decline in class conservatism among the

Hindus, still to our regret, conservative and obstructive elements are having their way. The trend of current politics governed as they are by the dynamic world influences ; the new economic, political, social and religious outlooks, cannot but have their effect on the communities and different shades of Indian thought. Conservatism must disappear rapidly but it is only hoped that it will disappear soon enough to find an early solution to the retention of the depressed classes within the fold of Hinduism. The question is of burning political significance, and should accelerate a change in the narrow outlook of some sections of the Hindus. Should the much needed reform be delayed by reactionary elements there is . great and imminent danger of a very important political and religious loss to the fold of Hinduism. Elimination will repeat itself on a most extensive scale.

*Fourthly*, we have the extreme variety and complexity in the forms of religious beliefs and practices which arose in the Hindus. Due to this the reduction of society to a common base came to be an increasingly difficult and complicated factor. In the absence of such common base no common reform as applicable to Hinduism as a whole could be undertaken in keeping with the changing social and economic conditions. This is why Hinduism came more and more in conflict with the new conditions and factors with which it was surround-



ed. The beliefs, customs and practices in vogue, and the clash between these and the changing conditions contributed to a further weakening of the communal bonds, and in promoting the eliminative process.

We have to understand the nature of Hinduism, and to grasp the different degrees of intellect for which its doctrines were intended. Worship ranged from the highest concept of the abstract deity, to its concrete triple manifestations, to its incarnation in human form, to its attributes, and so downward to ancestor, saint, idol, animal and object worship. The scope of these philosophic abstractions, the variety of the doctrines, the different forms of worship, the different techniques, the variety of intellects involved, and the outlooks, all go to show the factors which stood in the way of Hinduism rallying together and welding the heterogeneous elements under common bonds.

To make matters worse Hinduism succumbed to another feature of decline, which added to its inadaptability to changes. In spite of the highest and subtlest philosophies that were developed, the exclusiveness of the intellectuals under the caste system at first led to a fall in the calibre of the masses. As a result of this the intellectuals also eventually degenerated and declined. So much so that ultimately, but for a few exceptions, the main body of the intellectuals themselves fell to the

coarser forms of worship. The so-called intellectual exponents thus fell victims to the process of degeneration and eventually attached greater importance to the forms and practices than to the principles and essentials underlying them. The principles came to be forgotten and sacrificed in deference to the practices current. The form thus came to be mistaken for the essence. The form survived and the essence was lost sight of. Such a state happened to receive the hall-mark of the so-called intellectuals. This killed all chances of Hinduism's compatibility under the changing social and economic conditions, and she was thrown into deeper confusion. A stage was then reached wherein changes of a far reaching character, and a complete change in the existing mentality and outlook alone could retrieve the position. As a result of this degeneration, misconceptions have arisen even within the Hindus as to the value of the principles underlying Hinduism. There could have been no greater demoralization, when the eternal fundamentals of the religion even came under a cloud.

The abstract truths and philosophies, and the great volume of research and analysis, were in themselves the matter of a life study. It was hardly possible for the average intelligent man to benefit by their study in the ordinary routine of life. Consequently the average Hindu found it extremely difficult

to answer the fundamental questions which arose in his mind concerning his religion, in its clash against other faiths. With all the prejudices and conservatism clouding his faith the Hindu was ill-equipped to answer some of the most elementary questions. Except during the last century, no suitable attempts were made to analyse the fundamentals that would grip the Hindus under common and expanding ties. Although it has been said that religion permeates the life of a Hindu, we find that it has been a permeation which gradually ceased to affect the permeated or to benefit him by an intelligent realization of its existence. Ask the average Hindu, why he worships many Gods? And he will bungle the reply. Ask, how does he define a Hindu? And he will grope in the dark. Can we wonder then why Hinduism has declined?

*Fifthly*, there is the aspect of Hinduism's neglect of its fold. We find that the average Hindu is not provided with a ready explanation with regard to the essentials of his faith. He is unable to determine the factors of unification, and sees on the contrary various factors of discord and conflict. Who is to blame for this state? Hinduism does not provide an easily understandable answer with regard to its fundamentals. We grope for the factors of unification, and the removal of conflicting beliefs. They are most necessary for its very life. Much searching examination is

needed. The problems will of course admit of a solution. But these have to be considered and evolved. What may broadly be said to be wanting is the development of the mass mentality, on simple and rational lines, by the promotion of a psychology which is capable of absorbing the varied and conflicting elements, and of commanding the intelligent obedience of the average man. Hinduism as it is constituted to-day, is not capable of acting as a religion should act, by showing the way and guiding the misled or lost members of its fold. Hinduism, as it exists to-day, is hardly a religion in the correct sense; it is merely a congeries of religious beliefs; all of them independent and non-cognizant of each other.

How do we account for this state of our religion and of our society? We find that during the many centuries religion virtually lost grip over its followers by permitting them to go in diverse ways. The assimilative feature was discouraged, and the followers of Hinduism were not tended and influenced by it in uniform ways. Consequently for centuries very little, if any, of missionary work was conducted under Hinduism. Hinduism was not out to convert the mind of another. It did not ask for an acceptance of its creed. It over-developed itself in the art of reasoning and in the principles of toleration. Its aim gradually came to consist in wanting that its own creed should not be molested and its own existence tolerat-

ed. Hinduism became a religion of tolerance to the extent that it began to stagnate. It was content at believing in its own analysis of creation, of God, of man, and in its truths pertaining to them. It came to lack the desire to question or convince other creeds. It did not hold that Hinduism was the only medium of communion with the Almighty, or that goodness and saintliness were not inculcated by other religions. With a psychology such as this Hinduism came to lack the incentive to assimilate others into its own fold, and we therefore find that the very elementary essentials of (a) common faith and (b) preparedness to assimilate, so necessary for any missionary work came to be lacking. The missionary is out to impress and convince and then to convert and absorb. Hinduism ceased to act in this way. So, while we do not dispute the metaphysical value of the principles and philosophy of Hinduism, we are led to the conclusion that the factor of elimination which was at one time responsible for its eminence came to bring about its decline. If Hinduism feels alarmed at its steadily diminishing fold; if she means to live to teach and expound her analysis of the essential truths of the universe; she must be up and doing to guide and nurse its fold, so that it may expand and glow with fresh health and vigour. To achieve this no partial measures will help. The fundamentals have to be faced. Are we to allow elimination to continue without ade-

quately providing for the neglected aspect of assimilation? On our answer hangs the future fate of Hinduism.

## ASSIMILATION

The feature of assimilation is a natural process. It is not a forced one. It acts in response to natural laws. It is the creative and evolutionary process as opposed to the destructive or devolutionary one. The process is always existent and operative. Instead of forgetting or ignoring its existence we have to acknowledge and understand its operation. We may oppose and obstruct the operation of natural laws for a time with definite ends in view; but we cannot permanently obstruct their functioning. We have therefore to realize the futility of further obstruction, and merely to attempt at diverting the forces of assimilation in suitable channels and to apply the energy to the best interests of reconstruction and revival.

The change of an old order, or the revision of customs and practices which have become age-worn, inapplicable and therefore harmful, can be achieved (a) by reason, or (b) by force.

Reforms of a very far reaching character have been effected by strong and wise monarchs and statesmen, autocrats and dictators, during a short period. But the conditions precedent to the use of force do not prevail in India. In addition to this the policy of religious tolerance has been applied in the interests of administration rather

than that of religious reform. On the score that the administrative support of one religious reform or the other may be interpreted as indicative of partiality of the administration, and therefore contrary to the spirit of religious toleration, the Government of the country has kept away from tackling the problem. There is hence hardly much use under these conditions of serious attempt being made to solve the question merely by legislative measures. We have to create the mass mentality and the mass determination, and then to put the desired reform into practice. So that we may develop the mass mentality, we have to resort to the process of broad and practical reasoning, such as will absorb the present divergent elements.

Let us assume that our reasoning leads us to acknowledge the operative existence of assimilation, and instructs us to detect the ways in which this factor could be advantageously utilized. With this end in view let us analyse some of the important methods of assimilation which may be divided broadly as :—

1. **Mental Reform** which relates to the assimilation of new ideas, customs, laws, arts, sciences, cultures and their comparison with our own so that we may draw the good in others and improve and develop our own.
2. **Physical Absorption** which deals with the free assimilation of blood through marriage within the fold and from with-

out; so that while stimulating the physique, it binds the discordant groups within the community, and absorbs the interested elements from outside it; to form a stronger and more unified mass.

3. **Racial Conversion** which refers to the process of one person or a mass moving against another person or mass, and the strength of one to impose its culture and religion upon another, and to absorb the weaker person or mass into the care of its own culture and religion.

It is interesting to consider the above three broad aspects of assimilation so as to examine the present position of Hinduism in respect to these, and to understand at what discount she stands to-day compared to others.

That we are in the throes of a state of mental reform there is no doubt whatsoever. With Hinduism's impact with Islam and Christianity, and with the influx of new ideas, institutions, and conditions; religious, scientific, social and political, much hard thinking has been necessary and a great mental change has taken place. There are abundant symptoms of the mental readiness for reform in keeping with the practical requirement of the times. With the impact of new ideas and customs there is always danger of imbibing the bad and superficial instead of the good and substantial. Care has therefore to be taken. The danger is greater for a people who have not



the strength of an established civilization and culture behind them. With Hinduism this however need not be considered as a real danger, for although something of the superficial has been adopted, this will only be a temporary phase in the main current of events. There is much of good that we have imbibed from the West, but there is still much in the way of practical planning, organization and development that we have to learn and master in consonance with our culture and traditions. This, the practical side, is what needs our serious attention if Hinduism is to expand to its proper proportions.

As for the stage of physical absorption we have already seen evidences of it, but the difficulties yet to be surmounted are enormous. In spite of the large mental preparedness, in practice there are many obstacles.

There are various types of objections which are put forward largely by the older and occasionally by the younger section of society. These objections persist owing to our traditional support of elimination and discouragement of assimilation. Rather than think clearly and boldly and examine our structure from without, we prefer to remain indoors and assume that the outward appearance is what it was when we entered it. We also revel in finding shelter for our conservatism and prejudices by trying to rake up what praise or flattery of our structure has been recorded by foreigners, and we take such statements as being impartial and correct.

When a foreigner says something obnoxious about our structure we are hurt and we feel insulted. Consequently we revel in doubtful praise and resent cogent criticism. These are not good symptoms, and sentiment and prejudice can only be overcome by correct thinking and consistent action. It is dangerous to find shelter in what one foreigner or another has said in our praise. It is equally unwise to ignore our critics. Our surest duty to ourselves is to see all, hear all, and to introspect. This will give to all of us the correct lead. We must cease to believe that anybody is more keen about us than ourselves. Foreign statements may be mischievous and incorrect, they may be critical and convincing, or they may be sympathetic and true. These may only be used for introspection and self-correction and not merely for self-glorification and stagnation. It is by no means intended to insinuate that what foreigners have written or said concerning Hindus and Hinduism has nothing suggestive or instructive. Much good is to be derived from their observations, and much has been said both for and against Hindu institutions. It is for us to take the praise and denunciation both; and to judge for ourselves whether the praise or denunciation is really in or against our best interest.

It may be instructive here to explain the attitude of some of the obstructionists to inter-marriage, widow marriage, divorce, and the recognition of women's right to inheritance. If a foreign writer has praised and admired the

greatness of the caste system, they will turn round and say, "Look here you want to break the restrictions of caste by intermarriage. See what even a foreigner thinks about our system". Well that settles the question for them and they refuse to move or think further. Added to the antiquity of their system the applause of the foreigner is to them the last word on the subject. In the same way if a foreigner has denounced some aspects of divorce, they will grab at it and infer that divorce is not worth considering. If a Western talks of the inconsistencies of the suffragette movement and ridicules his woman-folk; our obstructionists gloat at banishing all thought of a widow's equal right to remarry, or her right to share inheritance. The illustrations show the way in which we often see ourselves behaving. There is danger in this method of grabbing at excuses to substantiate our argument. It does no good to ourselves, and it positively injures the community.

The direct methods of physical absorption are :—

1. Intermixture (marriage within the fold).
2. Admixture (marriage outside the fold).

## INTERMIXTURE

Intermixture between different castes and sub-castes of the Hindus is growing, and there is not the same antipathy or opposition. People are getting more reconciled to it. Institutions such as the Jat Pat Torak Mandal and others

have been giving the necessary lead. Inter-marriage has been encouraged more by the middle classes than by the lower classes. This is of course due to their better education and the permeation of new ideas. With the spread of these ideas, the practice of intermarriage will not take long in gaining a firm hold in all classes. Intermixture however between the upper and the depressed classes is still a ticklish question. While talking to a learned and aged gentleman well versed in the *Sanskrit* script and of the orthodox school, the conversation became interesting when we came to intermarriage, the first practical step towards physical assimilation. After some deep thinking my friend acknowledged that considering the circumstances and the forces at work, which he felt were natural, he was not averse to intermarriage among the Hindus. I was rather pleased with myself and was about to proceed to the next stage of admixture, i.e., marriage of Hindus with members of another religion. To make sure of my ground I asked, "Then you believe in *Achhut Udhar* (the raising of the depressed class)". To my surprise his reply was "No". All remonstrations explaining the danger of refusing the application of the principle of intermarriage within the Hindu fold, were of no avail and my friend was adamant. I explained further that the process of intermarriage between the higher and depressed classes would eventually set in and gave him some modern instances. I supported my arguments by explaining how the physiological process

of intermixture had always been in existence, and how under the caste system the classification had been dealt with as hereunder :—

Offspring of *Brahmin* father and *Kshatriya* mother called *Murdha Bhishikta*.

Offspring of *Brahmin* father and *Vaishiya* mother called *Ambhashtu*.

Offspring of *Brahmin* father and *Shudra* mother called *Nishada* (*Parshava*).

Offspring of *Kshatriya* father and *Vaishiya* mother called *Mahishiya*.

Offspring of *Kshatriya* father and *Shudra* mother called *Karna* (*Kayath*).

Offspring of *Vaishiya* father and *Shudra* mother called *Rathkar*.

Offspring of *Brahmin* mother and *Kshatriya* father called *Sut*.

Offspring of *Brahmin* mother and *Vaishiya* father called *Vaidehik*.

Offspring of *Brahmin* mother and *Shudra* father called *Chandal*.

Offspring of *Kshatriya* mother and *Vaishiya* father called *Magadha*.

Offspring of *Kshatriya* mother and *Shudra* father called *Kshata*.

Offspring of *Vaishiya* mother and *Shudra* father called *Ayogava*.

I further argued that it was impossible to treat all this genuine Hindu blood as an outcaste for marriage when we knew that their classification had arisen in consequence of elimination which was cutting at the foundation and root of

the structure of our community. I reminded him that he had acknowledged the advantage and necessity of intermarriage among the Hindus, and that the depressed classes were hardly a factor which we could validly drop. My friend was silent, he was not inclined to trust his power of reasoning, with a cynical smile and a toss of the head, he retorted in Sanskrit "*Vinash kale viprita budhi*," meaning "at the time of destruction (or decay) our minds become unbalanced". And this is how he wished to end the vital question of intermarriage. We are up against innumerable difficulties of the sort.

Intermarriage was being discussed. The gathering was a mixture of young and middle aged. All men who believed in progressive thought. There was no objection even to intermarriage among the depressed classes on principle, but in practice there were hitches. The vocational effect on the lives of the depressed classes was presenting much difficulty, until one of the young set took up the cudgels and asked, "What is the trouble,—you do not object to marrying the daughter of an English shoe-maker, but you put up your noses when it is a Hindu *mochi's* (shoe-maker's) daughter". There was an outburst of laughter. The objector was confused. The question had its effect. More trouble exists because of the poor and depressed state of our society, and the habitual neglect of the depressed. Given the same facilities and the impetus to improve, the *mochi's* daughter may beat down many a sister of the superior sections of society.

It is quite reasonable, to expect that for marriage there will always be factors of choice, and that persons of a certain refinement or status would prefer to marry in a family which has a standard of refinement nearer their own. Even in Western society we find that the nature of occupation has a direct effect on the mentality of the family. But we also know that there are exceptions. It is usually these exceptions that help the process of intermixture. This is the means by which nature helps the process of assimilation. Nowhere do we find that one class is compelled by any forced procedure to intermarry with a lower or higher intellectual strata of society. Therefore why should it be interpreted that if we accept the principle of intermarriage between all Hindus inclusive of the depressed classes, that all Hindus of a higher strata of society must marry in the depressed class. This is neither feasible nor logical. Not feasible as in marriage by choice, dictation has no place. Illogical because acceptance of the principle does not guide us in the choice of a mate, where factors such as appearance, temperament, education, usefulness, agreeableness, tastes, etc., are more important.

What we have therefore to care for is that our society does not close the door where the choice between men and women does occasionally fall between a higher and a lower class. In doing so we are only asking that the exceptions that do promote the natural process of inter-

mixture should be encouraged rather than discouraged and denounced. By a recognition of the principle we may not have the occasion to be the practical demonstrators of that principle, but we do create the mass sanction to non-interference with the process of natural laws. If intermarriage cannot benefit by our practical action, let us not deprive it of our moral support. The removal of objections to intermarriage would give more natural and good results in the interest of assimilation.

### ADMIXTURE

Admixture which relates to marriage outside the Hindu fold is a slower process, but in its own sphere it is as important as intermixture. It is slower as it demands in the initial stages a greater sacrifice from the individuals concerned in dislocating themselves from their respective society and circle of relations and friends. It involves the difficulties that lie in the combining of different cultures and religions; it involves the sacrifice of habits and customs and the toleration of those that conflict with ours; it involves the existence of various counter-balancing factors to make up for the immediate mutual displacement of the parties in their respective spheres. Then again admixture is slower owing to the lesser chances of social contact and understanding.

Whatever the inconvenience or discouragement, there are psychological tendencies which



promote the process of admixture. The greater the distance, the lesser the knowledge, the fewer the opportunities, the greater is our curiosity and interest. This is what we may call the psychological cause of admixture. In addition to the psychological cause there are other causes such as sociological, physiological and economic which play a determining part in this process of assimilation.

Though admixture may be a slower process as compared to intermixture, it is and has been an essential feature in society. It has its natural obstructions in pride between races, nations, religions and communities. If therefore, we find these obstructions existing in the present Hindu society, this is no matter of surprise. Pride is an enviable characteristic, but there are times when pride refers merely to the past, and the attributes of pride are found no longer to exist. Should a society be satisfied by wishing to live in mere satisfaction of its past achievements, or should it befit itself for equally great if not greater ones. Obstructions however are usual features in a society, but obstructions are by no means features of a permanent character. The process of admixture therefore does go on in spite of what we say or think about it. We have merely to become conscious of its existence. If we do this, we help ourselves to see the way that nature and natural phenomena are working to help the cause of Hinduism.

Admixture is the more important aspect of assimilation for while intermixture only helps to unify the cleavage within Hinduism, admixture provides the means of reclaiming cleavages from it into other religions, and the assimilation of new elements. Intermixture is intended to prevent the further reduction in number within the fold. Admixture is the definite feature of expanding the fold.

In order to ensure to itself the benefit of this natural phenomena of admixture Hinduism must create a change in outlook and reform her conditions within. It must provide facilities within its fold as would afford attraction to the average intellect to seek admission into it. To help the process of physical absorption by admixture it would be necessary to encourage :—

1. Right of admission to Hinduism by virtue of marrying a Hindu.
2. Equal rights for men and women, regarding inheritance, succession and remarriage.
3. Simplicity of beliefs.
4. Preponderance of faith.
5. Mass worship.
6. Appeal of physical attractiveness.

Marriage of a non-Hindu girl into the Hindu fold is pregnant with handicaps and justly gives rise to hesitation and diffidence. It is far from being attractive. In certain matter she is tolerated, in others she is an outcaste. Such is her social status. Her legal status is no better.

Morally, she is a misfit. Hinduism for these reasons, far from being appreciated is despised and shunned.

Take the case of a European Christian girl marrying a Hindu. First there is the difficulty of admission to Hinduism. If this is overcome, the communal treatment is anything but cordial. There are instances where in spite of the girl having formally and regularly adopted Hinduism, and being devoted to the practice of its observances more scrupulously than Hindus themselves, has not been recognised by the conservative school as a Hindu. Such conservatives, although they may admire and respect her, do not give up their prejudice concerning untouchability where it relates to food and worship. With restrictions of such a nature, the girl naturally finds herself most awkwardly placed in the community which she happens to have courted by marriage. And this is not the end of her troubles. As such she finds it difficult to associate even in the household of her husband or with his relatives with freedom. Although she is tolerated she is virtually an outcaste. She may attend festivities, ceremonies, illnesses, funerals, and other social and religious functions. But, these may be attended with reservations and within varying limitations according to the varying idiosyncrasies of respective relatives. If she falls within the clutches of the Hindu Law she has no right in the property. If she becomes a widow she is entitled only to suitable

maintenance. Her legal rights by abandoning Christianity and courting Hinduism are thus definitely diminished. Morally—she is expected to be superhuman though her training and traditions are but human. As a Hindu widow she cannot court re-marriage, and must lead the life of a celibate. She is consigned to the order of saints.

Difficulties of the nature described above would be confronted by any girl whether a Christian, a Muslim, or a Zoroastrian. They do not reflect any credit on Hinduism and the conditions must undergo a change if Hinduism desires the respect of other communities and nations. For reasons such as these we ask Hinduism to create the atmosphere necessary for admixture. The measures suggested by us appear to our mind an urgent need in the interest of the revival and expansion of Hinduism.

Racial conversion is the third step in the process of assimilation, but Hinduism as it stands to-day, except for some attempts by the Arya Samaj, is far from the stage of racial conversion. Conversions to or preferably admissions into Hinduism if allowed in individual cases, will be a preparatory step. No proper work however can be thought of on lines of a mass movement without an unqualified recognition of the principle of absorption on the lines discussed in the foregoing paragraph in relation to admixture. Hinduism at present appears to be emanating from the first stage of mental reform and is on

the threshold of the second stage of physical absorption. Islam appears to be well advanced in the second stage of absorption and has shown signs of racial conversion. Christianity appears to be well advanced in the third stage of racial conversion. This is how Hinduism appears to stand to-day, in correlation to other religions, after having achieved the summit of her cycle during the early part of the Rationalistic Age about 1.300 B.C. So Hinduism has had almost three thousand years of decline and mental reform ; and there should be no reason to doubt that she is now on the threshold of reconstruction and revival.

Apart however from the individual religious viewpoints, politically it is in the interest of India for different religions to merge by intermixture and admixture. This appears to be the only redeeming feature for the political fitness of the country. This is where we come to a clash between religion and politics in the India of to-day. The political aspirations of the country indicate a completion of the process of assimilation, while religious sentiments—whatever their strength—struggle to prevent the political unification of the country. So far as Hinduism is concerned she tries to analyse her position and wonders if it is not for her a case of “ from the frying pan into the fire ”. She looks to her past and acknowledges that assimilation may have helped to build her great civilization and religion ; that elimination has won her many laurels

and may also be the cause of her decline and present state ; she sees the clear and inevitable symptoms of assimilation setting in. She realizes her present state of weakness and diffidence and believes in the consolidation of Hindus as an asset to her future existence. But Hinduism is unable to understand what the outcome of this assimilation is going to be. If India is striving for intermixture and admixture to attain her political unity what is going to be the fate and phase of Hinduism ? What is the connection between the merging of society and the existence and growth of Hinduism ? Has Hinduism to put up a fight against extinction, or is she to accept extinction as a foregone conclusion ? Which is the path she is destined to take for neither of these afford the aspirations congenial to her great traditions ?

The trouble of Hinduism arises out of its ignorance and great lack of insight and far-sightedness. Religion has been conceived in a crippled sense, and the outlook narrowed. To add to the difficulties religions have driven themselves into watertight compartments. Political ambitions are believed to be subservient to religious sentiments, and so political unity is being thwarted on the grounds of religious integrity. Instead of the actual needs of society being the guiding factor, make-believe superstitions are allowed to stand in the way of well-being and progress. No religion denies the universal brotherhood of mankind, and yet a false bigotry

prevails, to obstruct in practice what is professed on principle.

The misfortune is, that instead of spotting our own faults we try to ignore them, and rather than admire the good in others we revel in looking for their faults. By such methods we do not improve ourselves, but add to our enemies. The attack on others only increases discord and disharmony, it does not afford any incentive to improvement and real progress. The mind is thus allowed to run in destructive ways. If on the other hand we aim at constructive progress, we must all start by criticising and correcting our own selves, and appreciating the good in others for our own improvement. Self-improvement is the surest way of contributing to general well-being. We must improve our own house—the interior and surroundings—and make it convenient, simple, healthy and attractive. When we do this we are fit to attract others and draw them to ourselves. We must demonstrate in practice what we believe in theory. Then only do we make a solid contribution; by inspiring confidence, earning goodwill, receiving co-operation, and enabling others to welcome and yearn for a society which is as helpful to them as it is capable of helping itself. By such means a society may expect to become an expanding one. Not by merely professing and preaching truths, but by its ability to apply those truths to the common needs of all. By self-improvement we thus not only help ourselves, but we also inspire and help

others. How can we hold that religion can afford to be indifferent to the essentials of humanitarianism? Is there any reason why, if religions as identified by us appear to be going the wrong way, none should feel inspired towards self-correction so as to show to humanity the right and practical way?

Hinduism is therefore to look within herself and not at the superficial structure she has constructed. It is to bring before herself the great practical truths which lie hidden within her bosom and obscured to her own vision. Hinduism has to abandon feint-heartedness, and to see and appreciate nature as it exists and as Aryanism once taught it, and not as she now misleads herself to believe it. Aryanism, if it has produced philosophies and propounded the essential truths of the universe, has no cause to fear to face the future with confidence. Aryanism stands beyond the race of religions, for she fosters the seed of all religions. Let Hinduism search for that seed, and lay it gently on a well-tilled soil. That is our search and that should be the goal of Hinduism.



## CHAPTER IV

### RELIGION

All religions known by one name or another have perished and will perish. What will not perish are the truths underlying them. The form perishes while the essence survives. When we speak of religions having perished we refer to the names and forms in which they existed prior to the names and forms in which they are known to us. The name of a religion signifies the form that has been given to certain essential and fundamental truths. These essential and fundamental truths are the basic structure of the universe; and these we term as *Natural Laws* or *God*. It is immaterial what term or form we give these, for terms and forms are perishable, while *Natural Laws* and *God* are Eternal. What therefore does count are the fundamental and basic truths of the universe.

All known religions are based on a smaller or greater recognition of these fundamental truths. A more developed religion weakens in form or constitution with age, and although the truths do not alter, the constitution is conservative and unresponsive to the real needs of the changed conditions. Therefore all forms of religion have a life and an end, although the

essence or truths underlying them are immortal. Thus *Form* and *Essence* are to be distinguished—the former being of a temporary and the latter of a permanent character.

While it is true that anything which is born or assumes a shape must die and lose that shape ; it is also true that the essence persists even in a decaying form and revives itself in different and new forms. The essential truth can neither decay nor die. It merely discards a decaying form and takes up a form which is a more correct embodiment of its principles in their application to life and matter. The recognition of this is to be found in the reproduction of all life and matter. What does the matured person or being do ? He transmits the seed or essence into another form, while himself he ages and dies. And this is so of religions, for the essence or the fundamental truths contained in them are carried forward in some name or other. What therefore do count are the fundamental truths that distinguish one religion from another.

We are aware that the Aryans were able to evolve a culture and a religion based on truths of a very high order and of an all embracing character. These truths are said to be eternal and although dates have been given as to the Vedic Hymns having been reduced to writing, it is difficult to say how long the truths existed before they were compiled in the form in which we see them. " In the Vedas ", writes Raja Pandit Hari Kishen Kaul in Census 1911, vol. XIV, para. 125,

“ we find worship of the forces of Nature, worship of *Devas*, regard for the dead, the highest philosophic conception of an abstract deity evolving into a concrete one, an account of the creation of the physical world, traces of the doctrine of re-incarnation ....and so on”. Historians are still uncertain as to the chronology of the Vedic Period, but the theory is that the Vedic civilization extends from 4,500 B.C. to 2,500 B.C. For our purposes it is needless to go into Aryan History earlier than this for we are not concerned at present with the arctic home of the Aryans, or with civilizations which may have preceded the Aryan civilization. Human civilization is very old and takes us into the hazy past. As we learn through historians and geologists there are merely traces and indications that it has passed through many stages and cycles. We are however concerned with the Aryan civilization and culture and its outcome as we find it embodied in the eternal universal truths. These universal truths have formed the basis of all succeeding religions in greater or lesser degree.

E. B. Havell in the History of Aryan Rule in India (Pp. 8 & 9) says that “Indo-Aryan civilization is one of the oldest in the world ” and “ the primitive religion of the Anglo-Saxon conquerors took no root in Britain, and when the barbarian sword was sheathed the culture of Athens and Rome began to assert its spiritual supremacy over the whole of Western Europe ; and this culture at that time derived its highest inspira-

tion from Asia." Sir William Jones settles the point when he says, "It is impossible to read the Vedanta or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India." (Quoted by Mazumdar, "The Hindu History", page 443.)

Various writers have attempted to define Hinduism but the factors involved in its definition are so complex and diverse that attempts have given rise to definitions of a very partial and varied character. The nature of Hinduism has been comprehensively dealt with in para. 125 of the Census of India, 1911, vol. XIV by Raja Pandit Hari Kishan Kaul. This helps us to frame a definition as cogent and concise as may reasonably be expected. We may say that "Hinduism is a religio-social organization derived from centuries of application of the human mind to nature and natural phenomena and the changing conditions of life, intended for the different shades of intellect that came to be influenced by that organization. It comprises of a multitude of religious beliefs ranging from the highest concept of the abstract divinity which pervades all objects in the universe, the concrete manifestation of the divinity in its triple form, the incarnation of the divinity in human form, down to ancestor, saint, idol, animal and object worship."

Har Bilas Sarda in "Hindu Superiority", page 388 says :—

"The present religion of the masses in India should not be literally taken to be the religion of their ancestors, and the nature of their religion

should not be judged from the religious system of the modern Hindus. The once highly-spiritual religion of the Hindus has, so far as the masses are concerned, now become thoroughly materialised to mark their degradation, and things earthly are now installed in the place which was once occupied by the eternal principle of all things."

When we consider the definition of Hinduism which we have given above, we observe that the stagnation which now marks the decline of the Hindus is a feature quite inconsistent with the claims of Hinduism and its true nature.

The word Hinduism is derived from Hindu, a corruption of *Sindhu*. The Punjab in Vedic times was called the *Sapta Sindhu* (land of the seven rivers). This was pronounced by the Iranians as "Haft Hindu" and so the inhabitants of the Punjab came to be called Hindus by Muslim invaders. Gradually the inhabitants of India came to be called Hindus and their religion Hinduism; although they were Aryans and their religion might rightly be termed as Aryanism. It was the branch of the Aryans who migrated and settled in India that followed the Vedic religion and developed and promulgated these subtle philosophies. Hindus do not derive their name from the religion which they profess but from the territory which they inhabited, and as such their name has a territorial rather than a religious significance.

Hinduism or rather say Aryanism contains the principles of an eternal religion. It may there-

fore rightly be termed as an Universal Religion. There is hardly any aspect of life or thought which has not been considered in its logical and minutest detail. The principles are based on the observance of nature and its working and they are hence universally applicable. Whatever may have been the changes in the form which the observances of individuals have taken, the essential principles of Aryanism have withstood the onslaught of time. This is why the religion of the Aryans has been a source of inspiration to all those who have come in contact with its true spirit and teaching. We may naturally be asked what was that high spiritual religion of our Aryan ancestors. To understand this we need to study the plain, truthful, natural and practical lives that they led and which their highest mental abstractions taught them to value. What was natural and normally necessary under their conditions and environments came to be acknowledged by them as forming a part and parcel of a human being's duty. They analysed those duties and codes of life according to their own conditions. But they were enlightened enough to realize that these would be subject to change according to time and place. The Aryans drew their inspiration from nature and in its working they interpreted and read the laws of the Supreme Being. To them sex was sacred and not sin. They did not flout natural laws at the cost of man's conventions. To them conventional laws were subject to modification while natural

laws were unchangeable and eternal. They did not mix the one with the other. But while they were eager and progressive they were also cautious and conservative. In their enthusiasm to improve, they were not prone to discard the good which they had acquired. These were some of the features which constituted the high spiritual religion of our Aryan ancestors. In brief we may say that their religion was a system of life based on scientific principles and sanitary laws, evolved from a study of natural phenomena, and inspired by high social and ethical ideals, which were woven into the form of a religion, by the highly practical philosophy of one of the most gifted races of mankind. Can we then wonder why Aryanism has inspired other religions? Can we therefore be surprised that those who have tried to solve the deep and difficult problems which are encountered in the search for a world religion have had to fall back upon the *Vedas*, the *Upanishadas*, the *Darshanas* and the *Gita* for their inspiration?

The basic structure of a religion must be sound and comprehensive, for this has to be the source of inspiration from age to age, and must possess the capacity of providing truthful and logical answers to the many, varied and complex problems which present themselves to the human intellect in its search for truth. While the sub-structure must be sound and comprehensive, the superstructure must be simple and convincing. It is only thus that religion is capable of appealing

to the Mass mentality as also to the higher intellectuals. The *Mass* is as essential a factor as the *Select* in the structural whole, for the *Select* arises out of the *Mass*. They are concomitant parts of the whole and we may not ignore the one or the other.

This fundamental principle was recognised by the Aryan culture and its philosophies, but with the passage of time the principle came to be obscured, and the religion came to be the religion of the *Select*, and the masses became fairly ignorant of the truth underlying their religion and culture. In order to meet the requirements of the then Mass mentality, literature was specially catered for the masses. This later literature is embarrassing in places and the only answer we can find is that it was meant for the cruder minds and is not a strictly correct interpretation of the religion of the Aryans. The mistake about Hinduism has been that the true religion became the religion of the *Select* and the masses were left to draw what religious guidance or inspiration they could from the prevailing doctrines and conventions of the times. Naturally the religion of the masses has been susceptible to criticism, as this is the religion which came up before the casual observer; and far from attracting or inspiring him it gave cause for contempt and ridicule.

The stability of a religion depends upon its simple, truthful and faith-inspiring grip over the Mass while providing a comprehensive, truthful



and logical basis for the inspiration of the Select. For while the Mass is essential for the Select, the latter is indispensable for the general improvement of the Mass and for a truer appreciation by the Mass of the true and deeper principles underlying that religion.

What then are the features which deserve our consideration in order to enable Hinduism to produce the results which were achieved by Aryanism. The question forms the burning topic of various religious associations which group under Hinduism, but when we come to practical grips with the question there is much confusion. There are differences between one school of thought and another. Attempts are made, as they naturally should be, to consolidate Hindus. A common base has no doubt to be found, we enter into a consideration of details which clash, we make attempts to compromise, but we do not progress much further. The difficulties are trivial and yet they are fundamental. Attempts to modify the one or the other are resented and practical progress is made ever so much more difficult. We hesitate to change or modify the structure of our religion lest we detract from its value and worth. We revel in its worth regardless of its present inability to improve the standard or to contribute to the practical well-being of society. What appears to be necessary is an entire change in our outlook upon religion. Its worth needs to be measured more in terms of the benefits it confers rather than the inspiration it

affords. Realism and not Idealism would be the key to Hinduism's success. Keeping this in view the features which deserve our consideration would appear to be :—

1. The choice of a suitable name.
2. The Selective base.
3. The Mass base.
4. The qualities of a religion.
5. The determination of a minimum common base between all who profess the religion.

We have already seen that the name Hinduism is a misnomer and does not signify the origin of the religion which it connotes. It was the Aryans who promulgated the religion known to us as Hinduism, and it is Aryanism and not Hinduism that has inspired the other religions of the world. The name most suited would therefore be Aryanism.

The base for the Select needs to be comprehensive, so as to afford ample scope to the questioning intellect of select individuals. For this we cannot do better than commend the entire Vedic literature, the *Upanishadas*, the *Darshanas*, and the *Bhagwad Gita* as the basic structure, for in these will be found the completest functioning of the human mind. In support of the above it would be desirable to quote what various writers have said concerning the Vedic literature and philosophies.

*Professor Max Muller* says.—“ The Vedic literature opens to us a chapter in what

has been called the education of the human race, to which we can find no parallel anywhere else."

"The poetry of Homer is founded on the mythology of the Vedas" and a little further Professor Max Muller says that without the Vedas "the science of mythology would have remained a mere guess work and without a safe basis."

*Mrs. Annie Besant* says.—"India is the mother of religion. In her are combined science and religion in perfect harmony, and that is the Hindu religion, and it is India that shall be again the spiritual mother of the world."

*Miss F. P. Cobbe* says.—"For ages back, and markedly since the days of Spinoza, facts have been known to learned men utterly at variance with the received doctrines of the infallibility of scripture, or even of its historical accuracy." "The Vedas," says Har Bilas Sarda, "do not teach such unscientific absurdities as that out of nothing came something, or that the sun was created after the creation of the earth."

*Mr. Froude* says.—"The truth of the Gospel history is now more widely doubted in Europe than at any time since the conversion of Constantine."

*Bishop Colenso* says.—"I assert without fear of contradiction that there are multitudes now of the more intelligent clergy who do *not* believe in the reality of the Noachian deluge as described in the Book of Genesis."

*Count Bjornstjerna* says.—“ These truly sublime ideas cannot fail to convince us that the Vedas recognise only one God, who is Almighty, Infinite, Eternal, Self-existent, the Light and the Lord of the Universe.”

*Dr. Matheson* says.—“ It is not too much to say that the mind of the West with all its undoubted impulses towards the progress of humanity, has never exhibited such an intense amount of intellectual force as is to be found in the religious speculations of India. These have been the cradle of all Western speculations and wherever the European mind has risen into heights of philosophy, it has done so because the Brahman was the pioneer. There is no intellectual truth in the West which has not its earlier discussion in the East and there is no modern solution of that problem which will not be found anticipated in the East.”

*Victor Cousin*, the famous French historian of Philosophy, says:—“ When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there are many a truth and truths so profound and which make such contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race, the native land of the highest philosophy.”

*Professor E. B. Cowell* speaking of the value and influence of the Upanishads writes.—“No Hindu works have probably exercised a wider influence on the world. *These forlorn guesses at truth* are constantly spoken of as *Eastern Philosophy*. Familiar ideas in the Phœdrus, Empedocles or Pythagoras, in the Neo-Platonism of the Alexandrian and also in the Gnostic Schools. Plotinus alone tried to free the Greek philosophy from Hindu influence. The Cabala of the Jews and the Sufeyism of the Muhammadans seem to be derived from the same source.”

In “Religion and Reality” *Mr. J. H. Tucknell* says.—“But it is the crowning glory of the Vedanta that it so long ago announced, reiterated and emphasised this deep truth in a manner that does not permit us for a moment to forget it or explain it away. This great stroke of identity, this discernment of the ultimate unity of all things in Brahman or the One Absolute Self seems to us to constitute the masterpiece and highest achievement of India’s wonderful metaphysical and religious genius to which the West has yet to pay the full tribute which is its due.”

*Har Bilas Sarda* in “Hindu Superiority” says.—“The Vedic religion is the knowledge, the recognition of the eternal principles of being, of God, of spirit and matter, and their relation to one another as revealed to men in the Vedas.

“The Hindu or the Vedic religion is not, like other religions, a confession of weakness, an

humble admission of the helplessness of humanity, and an absolute reliance on an external power—on a particular person—for the salvation of mankind. The Hindu religion is a confident assertion of supreme manhood—an assertion full of dignity and independence. It towers high above other faiths, inasmuch as its teachings are elevating and energising as of no other great faith.

“The Hindu religion is the knowledge and the comprehension of those eternal principles which govern nature and man, those immutable laws which from one viewpoint are called ‘science’, and from another ‘true philosophy’. It concerns itself not with things true under certain conditions or at certain times; its precepts are ever true, true in the past, true in the present, true in the future.

“True knowledge being one, it takes, without any distinction, into its fold, Indians, Arabs, Europeans, Americans, Africans, Chinese and others. Its principles circumscribe the globe and govern all humanity.

“The Vedic religion was not like the so-called Hindu religion of the present day, exclusive and confined to Indians. It was universal, and non-Indians like the Greeks, Scythians, Huns and others were included in its fold.

“No religion in the world claims to be in complete harmony with the spirit of ~~modern~~ science except the Vedic religion.”

Thirdly we are to consider the ~~simple~~ and forceful principles for the mass ~~mentality~~. The

following few being illustrative of what they should be :—

1. Belief in God.
2. Faith in a place of inspiration and congregational worship.
3. Principles of life (Holy Book and Commandments).
4. Laws governing physical life.
5. Enjoyment of physical life and its aim.

To the average mind it is very necessary that with respect to his religion, although he may not be able to answer any of the subtler questions pertaining to life and matter, he should be capable of knowing what he believes in, what does he draw his inspiration from, what are the principles of life enjoined by his religion, what are the essential laws governing the creative forces; and what is the aim of all physical enjoyment.

Fourthly it would be instructive to appreciate the combined qualities which a religion should recognise and encourage. Some of these we give classified as below :—

*Mass or Assimilative  
qualities (active).*

1. Simple
2. Faith-based
3. Physiological
4. Congregational
5. Concrete

*Select or Eliminative  
qualities (passive).*

- Comprehensive
- Reason-based
- Psychological
- Seclusive
- Abstract.

Thus religion is composed of the various opposites, as it is by the combination of opposites that the whole is created. We cannot conceive of goodness without evil, nor darkness without light. These composites compose the cosmogony of the universe and therefore of all things pertaining to it. A great deal of confusion is apt to arise if we fail to recognize the way in which religion is supposed to affect humanity. With the development of a race, the religion which they follow tends to grow more and more selective, but the actual improvement in the race is dependent upon the qualities which attract the masses and govern and regulate their life and actions. Religion cannot go entirely the way of the Select or the Mass. If it does, it is faced with a crisis. Religion has to consider both for they are interdependent. Mental development is based on physical fitness. The Select may be an abstract reality but the Mass is a physical fact.

Although it may appear a contradiction in terms, it is necessary for a religion to be *simple and yet comprehensive*. All comparatively newer religions are simpler to understand but they lack the comprehensiveness which is needed to satisfy the higher intellects. Likewise older religions are comprehensive but they develop a tendency to sacrifice the simplicity which is so necessary to convince the lower mass intellect. It is easy for the masses to appreciate the need for acknowledging an all powerful God whose decrees are inexorable, rather than to comprehend the



working of the forces which account for the series of causes and effects in which the select mind revels. Thus the balance is to be maintained and religion cannot afford to ignore or sacrifice comprehensiveness or simplicity. It is not merely the Almighty Supreme Being to which these qualities are to be applied, but to all things and to all aspects of life which apply to humanity. So for the masses the belief, the inspiration, the principles, the laws of enjoyment must be simple and easily understandable. Religion has therefore to provide the simple salient truths to inspire a good and progressive mode of living and thinking, consistent with the highest and deepest philosophic conceptions. While it is capable of gripping the mentality of the masses it should have the reasoned support of selective intellectuals. While Hinduism to-day does not lack in comprehensiveness, the aspect of simplicity would need to be developed. This would entail a careful study of the essentials of Aryan life and culture.

The next component that we are to deal with is that of *faith and reason*. While reason tends to divide, it is force or faith—blind faith—which tends to unite. The complicated nature of the Aryan philosophy gives rise to controversy. So, while the desire to understand the subtleties of nature and natural laws elevates us and our civilization, it does not give the religion the same strength of adhesion as does the cruder and more forceful element of faith. It is due to the decline of this element of united and uniform faith

that we owe the present weakness and diffidence of Hinduism and the society under it. While we may therefore be proud of the highest flights of reasoning, we cannot afford to neglect the cruder yet adhesive factor of faith. Where the Mass is concerned it is faith that binds for faith is blind, and if it meets with obstruction it will enforce its faith if need be by violence. Thus faith not only binds the mass element, but it also binds through fear of force the selective element. We have in the current history of the world ample evidence of the part played by the force of faith as against the force of reason. Some of the most rational modern countries have perforce infused faith where reason was supreme so as to accelerate the reconstruction of society. Thus we see Bolshevism, Fascism and Nazism in their fullest force.

The opposites of faith and reason alternate in their sway of society. Faith succeeds reason and reason succeeds faith, each making room for the predominant. The force of reason tends to non-violence while the force of faith drives us to violence if need be. Therefore while the force of reason may appeal to the Select, it is hardly capable of appealing to the masses who respond more to the physical rather than the mental force. In addition to this the physical force though less elevating is the more decisive; and although its results may not be sustaining they are certainly more immediate.

There is another aspect of faith which we must mention. Apart from the physical force, faith has a psychological force. Faith demands uniformity of belief and uniformity leads to cohesion. Collective belief is a power in itself. If we argue and differ among ourselves we are least fit to convince others. By eliminating differences and meeting on one common ground we are better equipped to act and to convince.

The third component *physiological and psychological* would be grasped better if referred to as that of body and mind. When we consider the needs of the people coming under a religion we have to consider them in terms of their needs as they are and as they arise and not as we may wish them to be. Here again the needs of the Mass pertain more to the body or the physiological side, and those of the Select more to the mental or the psychological side. This does not mean that the Mass does not tend towards the abstract or that the Select is devoid of the physical. It is only the predominating factor in each that we have specified.

The Mass will think more in terms of bodily needs, and pleasures, and comforts as they pertain to the physiology of the human being. The Select will think more in terms of mental and aesthetic needs, pleasures and comforts as they pertain to the psychological being. To the Select marriage may be a communion of two souls, and they may look to it more as a true companionship of life rather than a mere relationship of sex.

To the Mass however it is the appeal and urge of sex that endows it with charm, and devoid of the appeal and urge marriage may have no significance. When we refer to the physiological and psychological component we refer to all aspects pertaining to the body and the mind and not particularly to that of marriage. We mention marriage in particular because it is the aspect which has a most significant appeal. Western scientists have divided marriage into three essential elements namely (1) the gratification of the sex impulse, (2) the relation between husband and wife, and (3) procreation. In all of these there is the bodily or physical appeal and the mental or abstract appeal. For the Mass the physical appeal predominates. While there may be one person who thinks of marriage in its element of spiritual union, there is the other in whom the element of physical union preponderates. The one looks to spiritual companionship and help, the other to the material benefit and work. While for one the offspring represents pleasure in its service and care, to the other it is the factor of dependability in old age. Indo-Aryan scientists have on the other hand divided the essentials of marriage under five heads and the married couple are to act towards each as (1) the parent, (2) the *guru* (teacher), (3) the friend, (4) the servant, and (5) the prostitute. Here we find a very simple and striking classification of the relationship which has an equal appeal to the simple as well as to the cultured mind. We do

not face the question of the simple and cruder Mass need if we denounce or ignore the physiological aspects of marriage, by applauding the psychological side at the cost of the other. The psychological may be very elevating, but by itself it does not meet the needs of humanity even for the Select, and therefore far less for the masses.

For the masses therefore the following factors :—

1. Marriage,
2. Re-marriage for both sexes,
3. Divorce,
4. Intermixture in marriage,
5. Admixture in marriage,

have a great significance and are not to be lightly treated or ignored. If adequate provision for these is not made, the rules that exist will more often be broken than observed. Various experiments have been made in respect to the institution of marriage, such as :—

1. Trial marriage,
2. Companionate marriage,
3. Temporary marriage,
4. Soviet marriage,
5. Concubinage,
6. Free love,

and these have led to speculations—however remote and problematical—concerning the disappearance of marriage. We mention these as they are factors which are prominently affecting the mass mentality, and they are therefore such

as would deserve the careful attention of a religion with respect to its physiological and psychological appeal to humanity.

Speaking of the Vedic Period in "The Hindu History", page 309, Mr. A. K. Mazumdar says:—"The re-marriage of widows was rather a prevalent custom (x. 18. 8). The words *didhishu*, husband of a widow, *parapurva*, a woman married a second time, *paunarbhava*, son of a woman by her second husband—also show this clearly. Marriage was allowed in *Sa-gotra*, i.e., kinsmen, a thing so revolting to our modern notion."

*Har Bilas Sarda* on "Hindu Superiority", page 83, says:—

"The legal status of a wife in Ancient India and her equal treatment with her husband is thus defined by Manu, the great law-giver of the Hindus:—

1. If a wife dies, her husband may marry another wife. (Manu, chapter V, verse 168.)

If a husband dies, a wife may marry another husband. (Manu, quoted by Madhava and Vidyanatha Dikshita; Parasara Smriti; Narada; Yagnavalkya, quoted by Krishnacharya Agni Purana; Smriti, quoted by Chetti Koneri Acharya and Janardana Bhatta.)

2. If a wife becomes fallen by drunkenness or immorality, her husband may marry another. (Manu, chapter IX, verse 80; Yagnavalkya, page 416, verse 73.)

If a husband becomes fallen, a wife may re-marry another husband. (Manu, quoted by Madhava and several other authorities above mentioned.)

3. If a wife be barren, her husband may marry another wife. (Manu, chapter IX, verse 81.)

If a husband be impotent, she may marry another husband. (Manu, and several other authorities quoted above.)

4. In particular circumstances, a wife may cease to cohabit with her husband. (Manu, chapter IX, verse 79.)
5. If a husband deserts his wife, she may marry another. (Manu, chapter IX, verse 76, and several others.)
6. If a wife treats her husband with aversion, he may cease to cohabit with her. (Manu, chapter IX, verse 77.)
7. A husband must be revered. (Manu, chapter V, verse 154.)

A wife must be honoured by the husband. (Manu, chapter III, verse 55.)

8. A good wife irradiates the house and is a goddess of wealth. (Manu, chapter IX, verse 26.) "

A good husband makes his wife entitled to honour. (Manu, chapter XI, verse 23.)

We give the above extracts as they are useful in clearing our minds with respect to some of the prejudices which have crept in regarding re-marriage, divorce, intermixture and admixture to

the detriment of Aryanism. A careful study of these factors would be necessary to help us to recognize the proportional development and promotion in our religion of the qualities dealt with under this component.

The fourth component *congregational and seclusive* relates particularly to the form of worship most suited respectively to the Mass or the Select. Congregational worship has the force of example behind it and the Mass follows the practice and is attracted by what others do. If to congregate is to worship, the factor of faith comes into operation and clinches the mentality of the masses on the point that they are doing their duty by congregating. The actual concentration on the God Almighty does not form any part of their way of thinking, nor would this be easily practical in a congregation. Concentration or meditation in its correct sense is followed by the Selective whose needs are seclusive, and who avoid congregations and prefer to be left alone in order to reflect upon the more delicate problems, so that they may eventually reveal the result of their labour for the benefit of the masses. It is true that seclusive worship befits a person to give a more correct and true lead to the masses; but congregational worship is not devoid of its advantages. In the *first* place congregational worship has the advantage of attracting people owing to the congregation itself. *Secondly*, congregations in themselves are a social platform—a common meeting ground—where besides religion, other matters



of social, political, or public importance are capable of being considered on a common platform. *Thirdly*, congregational worship binds society into a common whole and has the force of example and fear of the Mass opinion. *Fourthly*, congregations are concrete in themselves as opposed to the abstract; and for Mass purposes they serve as concrete objects so essential for the development of the Mass mentality without enslaving its mind to the cruder forms of idolatry.

This leads us to the fifth component *concrete and abstract*. All things with a greater physical significance rather than a mental significance catch the Mass mentality with greater vigour and effect. The average man is captivated by things which are heard, seen, smelt, touched, and tasted, by the physical senses. Thus the religion in spite of its highest abstractions has to provide for the concrete physical. The theory of substance and soul is seen at work in its application to all matter and life, which consists of the concrete and abstract. For reasons such as these we cannot afford to treat lightly the concrete matter which is an essential component of abstract life, for neither of them is complete without the other. Therefore to put it in plain words the religion of the masses must be imbued with physical qualities which are easy to hear, see, smell, touch and taste. It should therefore have :—

1. A Voice           ... a God,
2. A Form           ... a place of inspiration and  
                          their congregation,

3. An Odour ... the principles of life, or Holy Book and Commandments,
4. A Thrill ... the application of those principles to our physical surroundings, and,
5. A Flavour ... the enjoyment resulting from an application of those principles to physical life.

Coupled with these should be the spirit of the abstract which is capable of revealing itself in its myriad aspects to such members of the Mass as may be inclined to enter the highest abstract speculations of the human mind.

While we have dealt with some of the qualities which a religion should possess under the heads

(a) Mass Assimilative (active)

(b) Select Eliminative (passive)

we do not by any means consider that this exhausts the composites which constitute a religion. These should be taken more by way of an illustration to explain broadly the type and composition of the qualities that should be present to enable it to be called a progressive religion. What we do wish to emphasize is that unless a religion takes its base on the Mass, and in spite of the great heights which it may achieve—refuses to forget the Mass, it is bound to lose its grip over the fold and is doomed to failure. Moreover the Assimilative and Eliminative factors have such an important bearing on all aspects of life and matter that we are led to defining these as the

principal elements in the composite whole of any religion.

*Fifthly*, we are to determine the minimum common base between all those who profess Hinduism, or are known to society as Hindus. We cannot create the common base unless we are able to draw the attention of all those who are known to us as Hindus to certain common factors applicable to all of them. It is extremely demoralizing that Hindus should find that they have different objects of worship, different temples, different books of prayer, and different *mantras* (sacred formulae). The adhesive power of a religion is thereby lost. The solution lies in defining the Hindu as we know him in the society of to-day and as he would wish to be. Hinduism as defined in a previous paragraph will show that in view of the multitude of religious beliefs the difficulties of finding a common base are considerable. There is no difficulty in enunciating what the essentials for a Hindu used to be. But those essentials are largely not observed to-day and are therefore inapplicable.

In this connection paras. 126, 130 and 131 on essentials of Hinduism and definition of Hindu by Raja Pandit Hari Kishan Kaul in Census of India, 1911, vol. XIV, are very instructive. The difficulties are exhaustively discussed. The question of determining a Hindu presented difficulty to Sir Denzil Ibbetson in the Census of 1881 when he says, "Every native who was unable to define his creed or describe it by any other name than that

of some recognised religion, or a sect of some such religion, was held to be and classed as a Hindu ". In the Census report mentioned above Raja Pandit Hari Kishan Kaul after discussing the question at length says, " In short, the definition which would cover the Hindu of the modern times is, that he should be born of parents not belonging to some recognised religion other than Hinduism, marry within the same limits, believe in God, respect the cow, and cremate the dead ". This definition of 1911 lays down five essentials as applicable to modern Hindus. There has since been a further change and the first two essentials would appear to be inapplicable at this time (1937). There are instances where children born of a Hindu father and Christian mother are entered in various records as Hindu or Christian at the discretion of their parents.

Moreover several Hindus have married outside their limits, and still claim to be and are classed as Hindus. This reduces the applicable essentials of the definition to three, *i.e.*, belief in God, respect of the cow, and cremation of the dead.

There is one essential which appears to be applicable to almost every person that is known to us as coming under the category of a Hindu. This is the *Nama Karma Sanskara* (name-giving ceremony). This *sanskara* is performed from the highest to the lowest castes, and by all the different schools of thought. There appears to be no question about its universal acceptance among

the Hindus and as such we would suggest this as an important essential. There is difficulty in trying to govern the definition by the limitation of birth, when admissions to Hinduism are being recognized by society. The *Nama Karma Sanskara* if given importance to, would eventually be the main essential of Hinduization whether at birth or at conversion.

The next essential which we feel should receive support is that concerning belief in the Vedas. There are few Hindus who would not accept this as an essential capable of almost universal acceptance. There are certain sects who we feel may differ in accepting the authority of the Vedas, but they would be prepared to respect the truths contained in them.

There is another essential which has universal recognition among the Hindus. This is with respect to re-incarnation and transmigration of soul. We would therefore treat this as one of the essentials to be considered in defining the Hindu of the modern times.

There are three more aspects which could not be classed as essentials at present as they are not universally accepted as such. But we commend these for serious consideration with a view to consolidating the Hindus under common ties that would help the development of their mass religion. These aspects are :—

(a) Common congregational worship.

(b) Common sacred *mantra* (formula).

- (c) Common book of prayer (based on principles contained in the Bhagwad-Gita).

It does not appear that there would be any insurmountable difficulty in accepting these factors as essentials. The practice of these essentials on a universal scale would go a long way to strengthen the structure of Hinduism.

We would therefore present the following definition :—

A Hindu is one who—

1. believes in *Para Brahm* (Supreme Being),
2. believes in or respects the Vedas,
3. has undergone the *Nama Karma Sanskara*,
4. believes in re-incarnation and transmigration of soul,
5. respects the cow,
6. cremates the dead,
7. believes in common congregational worship,
8. recites a common sacred *mantra* (formula),
9. accepts a common book of prayer (based on principles contained in the Bhagwad-Gita).

It is only proper that we give here a brief outline of the Vedic literature and its philosophies which form the bedrock of Indo-Aryan religion and culture. While this literature abounds in the Select Eliminative Passive qualities, it is also pregnant with the Mass Assimilative Active

qualities. What we need to do is to apply those principles which are most needed for the regeneration of our present Hindu Society. It is not correct to assume that Hinduism or the Aryan religion and philosophy is inconsistent with the features of an assimilative mass religion. The sooner we appreciate this the sooner will we see the forces of regeneration and revival setting in.

We have first the Vedas. These are four in number. Namely :—

1. The Rig Veda,
2. The Yajur Veda,
3. The Atharva Veda, and,
4. The Sama Veda.

The Rig Veda and the Yajur Veda are the most important as they deal respectively with the knowledge of things physical, mental and spiritual, and the application of that knowledge. The Vedas are held to contain the seed of all knowledge, and their teachings are in keeping with the principles of science. The late lamented Pandit Guru Datta of Lahore attempted to interpret a few *mantras* of the Rig Veda on the strength of Swami Daya Nand Saraswati's commentary. See "Hindu Superiority", pages 180 and 181.

मित्रं हुवे पूतं दत्तं वरुणं च रिशादसम् ।

धियं घृताच्चि साधन्ता ॥

(Rig Veda, *sukta* 2, *mantra* 7.)

The meaning as interpreted, of the *mantra* as a whole is,

"Let one who is desirous to form water by the combination of two substances, take pure

hydrogen gas highly heated and oxygen gas possessed of the properties *rishadha*, and let him combine them to form water."

Then we have the *Brahmanas* which are sometimes ignorantly held to be part of the Vedas, but as held by Prof. Weber, "Strictly speaking, only the *Sanghitas* are Vedas". "The *Brahmanas* are either commentaries on the Vedas or philosophical disquisitions based on them". These having been composed by some of the wisest sages are of very considerable value to a student of the Vedic literature.

Then there are the *Sutras* which deal with phonetic, metre, grammar, explanation of words, astronomy, and ceremonial; and these show that the study of language was developed on most scientific lines.

The *Sutras* are divided and named as below :—

1. Sikhsha (Phonetic directory).
2. Chhandas (Metre).
3. Vyakarana (Grammar).
4. Nirukta (Explanation of words).
5. Jyotish (Astronomy).
6. Kalpa (Ceremonial).

We then come to the six *Darshanas* or the schools of philosophy. There are believed to have been more original works but these seem to have been lost.

1. The *Nyaya* system founded by Gautama who alleges that salvation is attained by a true knowledge of *Padaratha* (substance of being).



2. The *Veisheshik* system founded by Kanada is a fuller development of the Atomic theory.
3. The *Sankhya* system founded by Kapila is said to be the oldest in the world. It teaches of a twenty-fifth element *Purusha* or *Atma* (soul). The primary cause of the world is *Prakriti* which is non-active but becomes active in contact with the *Purusha*.
4. The *Yoga* system was developed by Patanjali without the aid of which he claimed that it was not possible to know the nature of the soul and of God.
5. The *Purva Mimansa* was developed by Jaimini and treats of *Karmakand* (ritual).
6. The *Uttara Mimansa* was the work of the celebrated Vyasa, and is the most important school of philosophy. *Vedanta* means "the end or the ultimate aim of the Vedas". It deals with the nature of *Brahm* and the soul. It contains a refutation of atheism and justifies theism. It holds *Atma Gyana* or true knowledge of the soul to be the only way to salvation or *mukti*.

"The Upanishads are disquisitions on philosophical subjects" and are works of a speculative nature and are the first attempts at a proper treatment of metaphysical questions. *Upanishad*

means "a sitting near the preceptor". They are in the form of short treatise. Many of these are said to be missing. The known number of these works is 1,194 of which about 150 are old and important while the rest are modern and hold sectarian views. The most ancient and the best of the Upanishads are ten, viz.—

- |             |                     |
|-------------|---------------------|
| 1. Ish.     | 6. Mandukya.        |
| 2. Ken.     | 7. Aitrya.          |
| 3. Kath.    | 8. Taitrya.         |
| 4. Mundak   | 9. Chhandogya.      |
| 5. Prashna. | 10. Brihad-Aranyak. |

The Bhagwad-Gita or the Lord's song contains the teachings of Shri Krishna who, besides being held as God incarnate possessing all the attributes of the God head, is acknowledged by all modern scholars to be the greatest politician of the world. It is a synopsis of the teachings of the various philosophies as applicable to the world of action and to physical life.

**सर्वोपनिषदो गावो दोग्धा गोपालनंदनः ।**

**पार्थो वत्सः सुधोर्भोक्ता दुग्धं गीतामृतं महत् ॥**

*Gita-Meditation (Dhyanam).*

"With all the Upanishads as the cow, the child of Gopal (Krishna) as the milkman, the child of Partha (Arjuna) the drinker of the milk, was milked Gita the great Nectar."

The despondency of Arjuna with which the book starts is the despondency of the worldly man of action who is intelligent enough to probe into the why and the wherefore of our actions and

existence. The effect of the philosophies propounded by some of the greatest sages of the country had marked their impress on society to so great an extent that it was being plunged into a state of passivity or inaction. This was a result of the philosophical analysis as applicable to the Selective whose development consisted of passive submission or renunciation as opposed to its opposite of action. This led to the propounding of the laws of action in the shape of the Bhagwad-Gita based on the very philosophies which were being misconceived by society as leading to inaction (renunciation) as the final and true goal of our existence. We mention the Bhagwad-Gita in particular as it appears to provide a radical cure to the malady under which Hinduism is at present suffering.

**Bhagwad-Gita. Discourse 2. Verse 47.**

“Thy business is with deeds alone, not with the fruits the deeds may yield ;  
Act not for what the act may bring, nor to inaction be attached.”

**Bhagwad-Gita. Discourse 2. Verses 11 to 25.**

“The wise grieve not for the departed, nor for those who yet survive,  
Ne’er was the time when I was not, nor thou, nor yonder chiefs, and ne’er  
Shall be the time when all of us shall be not ; as the unbodied soul  
In this corporeal frame moves swiftly on through boyhood, youth and age,  
So will it pass through other forms hereafter—be not grieved thereat.  
The man whom pain and pleasure, heat and cold affect not, he is fit  
For immortality : that which is not cannot be—and that which is  
Can never cease to be. Know this : the being that spread this universe  
Is indestructible ; who can destroy the indestructible ?  
These bodies that enclose the everlasting soul, inscrutable,

Immortal, have an end—but he who thinks the soul can be destroyed,  
 And he who deems it a destroyer, are alike mistaken : it  
 Kills not, and is not killed ; it is not born, nor doth it ever die ;  
 It has no past nor future—unproduced, unchanging, infinite : he  
 Who knows it fixed, unborn, imperishable, indissoluble,  
 How can that man destroy another, or extinguish aught below ?  
 As men abandon old and threadbare clothes to put on others new,  
 So casts the embodied soul its worn-out frame to enter other forms.  
 No dart can pierce it ; flame cannot consume it, water wet it not,  
 Nor scorching breezes dry it, indestructible, incapable  
 Of heat or aridity—eternal, all-pervading.  
 Steadfast, immovable ; perpetual, yet imperceptible,  
 Incomprehensible, unfading, deathless, unimaginable.”

Speaking of the Bhagvad-Gita, Professor S. Radha Krishnan says :—

“ About the same period, when canonical culture and useless learning made religion inhuman scholasticism, and filled those learned in this difficult trifling with ridiculous pride, the Bhagvad-Gita opened the gates of heaven to all those who are pure in heart.”

The Bhagvad-Gita is composed of 18 discourses dealing with

Discourse I. The despondency of Arjuna (*Vairagya*).

„ II. The *Sankhya Yoga*, i.e., of self knowledge.

„ III. The *Karma Yoga*, i.e., of action.

„ IV. The *Gyana Yoga*, i.e., of knowledge.

„ V. *Sanyasa Yoga*, i.e., of renunciation.

- Discourse VI. *Dhyana, Yoga*, i.e., of meditation.
- „ VII. *Vigyana Yoga*, i.e., of wisdom.
- „ VIII. *Taraka-Brahma Yoga*, i.e., the contemplation of *Pranava* as *Brahm*.
- „ IX. *Rajavidya—Rajaguhya Yoga*, i.e., of wisdom and supreme secret.
- „ X. *Vibhuti Yoga*, i.e., of Divine glories.
- „ XI. *Vishvarupa-Darshana*, i.e., the vision of the universal form.
- „ XII. *Bhakti Yoga*, i.e., of devotion.
- „ XIII. *Kshetra and Kshetragna*, i.e., matter and spirit.
- „ XIV. The three *Gunas*, their difference (*Sato, Rajo, Tamo*).
- „ XV. *Purushottama Yoga*, i.e., of the Supreme Spirit.
- „ XVI. *Deva and Asuri*, i.e., divine and demoniac.
- „ XVII. *Shraddha-Traya*, i.e., the threefold faith.
- „ XVIII. *Moksha Yoga*, i.e., of liberation.

The fundamental truths containing the highest philosophies are embodied in the *Bhagvad-Gita* in the form of a dialogue, in which *Arjuna* seeks the knowledge and *Shri Krishna* reveals it. The most difficult philosophies are imparted in simple style in their application to our physical existence. We are confronted with a picture of despondency verging on renunciation in the field of battle, at the prospect of slaying those

who are kith and kinsmen. But the call of duty (*dharma*) outweighs the balance, and the *karmic* law of cause and effect (action) in which we are forced to play our respective parts decides the issue; and Arjuna rises to fight and conquer and to enjoy the power of rule which in his fit of *vairagya* (despondency) he was happy to renounce. The picture teaches that inaction is sin when the cause is right and just. The Bhagvad-Gita has therefore answered the requirements of an important phase in the everyday life of man, and consequently it stands high in value as a guide to the world of action.

We have already determined the principal composite qualities of a mass religion, which we analyse on the basis of the physical senses of man. These we have defined as:—

1. The Voice—God.
2. The Form—Inspiration and Worship.
3. The Odour—Principles and Commandments.
4. The Thrill—Application of Principles to Physical Matter.
5. The Flavour—Enjoyment from Application of Principles to the Physical.

Our examination further leads us to acknowledge the existence and functioning of the

(a) Assimilative Mass (Active)

(b) Eliminative Select (Passive)

and the composite nature of opposites that constitute a whole.

We appear to be treading safe ground in suggesting that the mass religion of the future should be based on the qualities defined above which we signify as the *Assimilative Mass Active*. To understand this is the task before us, the outline of which is attempted in the succeeding chapter.

## CHAPTER V

### MASS RELIGION

The features of a mass religion are such as may be interpreted by some as being incapable of adoption by Hinduism without serious detriment to her value and principles. To help us to make our mind somewhat clear about this a little reference to Ancient History of the Vedic period would be useful, to show that the Physical Mass qualities were largely developed in the religion. For, without this it would be difficult to understand how the Aryans could absorb the various nationalities, which came into contact with them, into their own race and religion. Without such qualities it would also be difficult to understand how the Aryans could have colonized the world as appears from relics of their culture, civilization and religion that are to be found in abundance in Egypt, Ethiopia, Persia, Turkistan, Northern Asia, Scandinavia, Eastern Asia, China, Japan, and America. (See 'Hindu Superiority' by Har Bilas Sarda.)

Speaking with regard to the religion of the Vedic Age the description given by Mr. A. K. Mazumdar in his book "The Hindu History" (pages 257, 259, 261) will be of interest in connection with our consideration of mass religion.



“ During the period, the Indo-Aryans appear to have been very bold and free in their religious thoughts.

“ The Vedic Religion was simple and patriarchal. The Aryans in India were a conquering race, full of self-assertion, vigour, strong love of action and a capacity for active enjoyments. They knew no *discontent with present life* which tormented the later Hindus so much. They never left the world in disgust, but ever lived in homes and hearth, amidst pleasures and mirth, now worshipping, now fighting and now ploughing. Even the *rishies* were not a distinct class but good householders like us, owning estates, fighting battles, tending cattle, teaching pupils, and instructing people and the kings, framing laws, writing books and discovering new truths. The first Indo-Aryans were still far removed from the ‘contemplative and passive Hindus’ of later times.

“ The religion of the Rig Veda has been called a *progressive religion*. For it travels from the simple childlike worship and admiration of the ruddy dawn, to the deep and sublime attempt to grasp the mysteries of creation and its great creator.”

Religion of the Vedic period was a means to an end, and not an end in itself ; it was the means of helping us to live and enjoy a free and natural life, as also to develop and expand into a full and natural growth. It did not restrict and dwarf existence to the four walls of an unchanging code,

nor did it prescribe perpetual limitations regardless of time, place and environments.

The various aspects of Hinduism which have been dealt with by us in the preceding chapters are designed to show the present devaluation of Hinduism, and we have tried to give our salient reasons for concluding that Hinduism as it is constituted at present is unable to serve the true purpose of a mass religion. Although mass religion was highly developed at one time, it came to be gradually neglected partly in the Epic and Rationalistic ages and largely in the Puranic and later ages, owing to the strict limitation of caste by birth. Hinduism thus developed a weakness several centuries ago when the (a) Assimilative Mass Active came to be wrongly conceived as not forming an essential composite of the (b) Eliminative Select Passive. This being so it is the mass religion which deserves our special attention. We have dealt with the qualities of a religion in the preceding chapter. We have tried to show how and why Aryanism bears the seed of an eternal religion and as such how it possesses the basic attributes of an universal religion. And since the decline of Aryanism—now called Hinduism—came through the neglect of the mass religion, the main feature which requires elaboration is the aspect of a religion for the masses.

The Assimilative Mass Active is therefore what constitutes our examination and survey in this chapter, and to begin with we must understand more clearly the nature of this composite

quality and its correlation to its opposite the Eliminative Select Passive:

The Assimilative Mass Active is that composite attribute of Nature or God which we may term as the creative, as opposed to the Eliminative Select Passive which may be termed the destructive, and it is the level and parallel working of the creative and destructive that gives rise to the preservative. It is an analysis of these natural phenomena which leads to the definition of the triple attributes of *Brahm* (God) in the form of their being manifest to the world, *viz.*—

1. Brahma—The Creator.
2. Vishnu—The Preserver.
3. Mahesha (Shiva)—The Destroyer.

The triple manifestation of the Supreme Being *Brahm* is often confused and misunderstood. Actually it represents the three phases which apply universally. Creation and Destruction are the opposing features. Between Creation and Destruction there is the happy medium of Preservation, and thus between each set of opposites there is the happy medium.

Opposites, since they are opposites, have the tendency to converge and diverge. Their point of meeting, what we may term in common terminology, is the stage of fusion and reconstruction. The points at which they are most distant is the stage of mental reform which drives toward fusion and reconstruction.

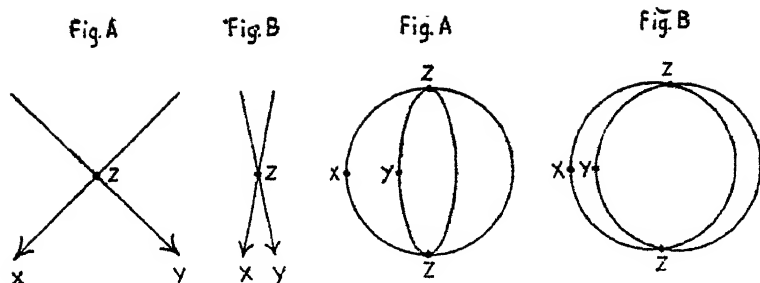


Figure A shows convergence and divergence at right angles, which is the extreme position which opposites may take. Figure B illustrates the same process which takes place in a manner in which the opposites run more parallel than in figure A. The letter Z denotes the point of fusion, and the distance XY the stage of mental reform. This process of convergence and divergence runs in a cycle and is constantly in operation between what we have termed as

- (a) Assimilative Mass Active (the Creative), and
- (b) Eliminative Select Passive (the Destructive).

When these forces meet as in diagram A, the preservative force stands at a great discount; for preservation is dependent for its existence upon a maintaining of the equilibrium between the creative and destructive forces. The preservation of the physical body, for instance, is entirely dependent upon a well regulated equilibrium being maintained between Assimilation and Elimination which are respectively the creative and destructive forces. If an equilibrium is not maintained

and each of the forces are permitted to go their own way, physical life is shortened and terminated. In the same way these forces have an application to all objects of creation, small or great, visible or invisible. Their existence implies the existence of the third stage of preservation, which is promoted by a study of the true and scientific application of the laws of Nature or God, relating to creation and destruction. It is the truthful and scientific study of these laws that is the aim and object of any religion.

Religion therefore may be termed as the third or preservative force as it aims at understanding these laws, and of maintaining an equilibrium between the diverging forces so as to promote the factor of preservation. The efficacy and comparative value of a religion is to be measured in terms of its capacity of minimizing the divergence at the position XY. Therefore a true and well-developed religion enables the opposites

(a) the Assimilative Mass Active, and

(b) the Eliminative Select Passive

to work as parallel as possible and in harmony with each other. But, it also recognizes the principles of divergence and convergence. What it aims at doing is to lessen the variation, so that the separation and fusion of the opposites is gradual and less noticeable. This is what may give a religion its greatest duration of life.

At the middle of each semi-circle, i.e., XY the stage of mental reform arises owing to the difference in the general position of development

and the changed conditions of life to which the truths and principles have to be applied, and this is how fusion and reconstruction form an essential feature in the semi-cycle. The duration involved in a cycle varies according to different objects concerned and the circumstances governing them; but the cycle of religion under a particular name or form would cover a period of some thousands of centuries.

With a brief analysis of the three fundamental forces of *Creation*, *Preservation* and *Destruction* which are constantly at work, we are impressed with the great importance of appreciating the necessity of developing the Assimilative Mass Active side by side with the other forces, so that we may avert the catastrophe which has befallen Hinduism.

We have already analysed the mass religion qualities which we have specified on the basis of the five senses. It is necessary now to consider the frame-work in a manner as would evoke the intelligent interest of the mass mentality, through the medium of (1) the voice, (2) the form, (3) the odour, (4) the thrill, and (5) the flavour. We must have a Supreme voice to hear and submit to, a form to see and revere, an odour to charm and captivate, a thrill to excite action, and a flavour to relish and enjoy.

## THE VOICE

1. *The Voice* that we hear must be the voice of the Supreme Being (*Para Brahm*) the Divine

Essence which pervades all, from which all emerges and into which all submerges; which is within and without us; composed of all opposites; and which manifests itself to the world in its three-fold attributes of the creative (*Brahma*), preservative (*Vishnu*) and destructive (*Mahesha*) symbolised by *Aum*.

*Aum* ओँ is therefore the concrete voice of *Para Brahm* for *Aum* when produced by the physical world is symbolical of creation, preservation and destruction. The sound is composed of three parts अ a, उ u, म m. The first represents the production effort or the creation of the sound, the second the effort to continue the sound or preservation, and the third the finishing hum of the sound when we have closed our mouth, i.e., destruction. It is worth experiencing and experimenting. Each time we open and close our mouth we produce the sound *Aum*. This is as simple and true a voice that can be offered to the masses, and this is in fact the Universal Voice of the Supreme Being (*Para Brahm*) the Divine Essence which pervades all objects.

There is however another aspect of the voice which needs to be dealt with. This Supreme Being (*Para Brahm*) is both abstract and concrete, and since we have to deal with the mass mentality, the inspiration of this Supreme Being has to be conveyed to the masses through a human medium. This is how prophets have come to interpret God and the voice of God. For the Christians it has

been Christ, for the Muslims—Mohammed. Who is it for the Hindus or say Aryans? The laws and truths of the Supreme Being (*Para Brahm*) God Almighty have always come to the physical and concrete world through the concrete human mediums of this Supreme Being; and since His voice exists and pervades all concrete things as they are all a part of Him, the concrete human medium of His most perfect voice may be termed as an *avatara* or a prophet.

Now should the prophet and *avatara* be taken as the form or as the voice. This is what we should determine in keeping with the ends in view. While other religions have preferred to take the prophet as the voice, Hinduism has accepted the *avatara* as the human form incarnate of God. The choice of one or the other is dependent upon the effect it is desired to create on the mass mind.

Although reverence of the prophet or the *avatara* are both equivalent to idol worship, it appears to be feasible for the masses to revere the *avatara* as the voice rather than as the form. In worshipping the form, the mass mind is prejudicially affected in as far as an *avatara* or *avataras* have degenerated into pure and simple idol worship coupled with the possibility of differences arising between one group of worshippers and another. We therefore find that although all objects of creation are a part and parcel of the Supreme Being, the mass may not worship a particular form without being prejudiced against



another form. This therefore tends to inculcate the seed of dissention rather than that of adhesion. Hence although we must agree that recognizing an *avatara* as an incarnation of God in the human form is consistent with our belief, it does not appear to present a feature favourable to the mass adhesion. In the interests of a mass religion we would therefore be inclined to treat Lord Shri Krishna or the other *avataras* as the mediums through whom the voice of the Supreme Being has been interpreted, rather than worship them as God incarnate.

## THE FORM

2. *The Form* that we see must be one which we revere without our being driven to the actual stage of idolatry. Mass worship is not possible without some tangible form, and if we find it expedient to avoid the actual worship of a human medium, we have to provide a common object of reverence in a concrete form. This is also a form of idol worship, with the difference that we are idolators without realizing or recognizing that we are so. The desired form could be the place of worship where all worshippers congregate, and this place of worship could appropriately be called the abode of God or *Brahm Alaya*. Thus the mass congregation would be able to conceive of a place to revere and respect without subjecting it to idol worship in its cruder form.

We wish it to be understood that we suggest this not because we consider that idolatry is wrong or inconsistent with our conception of things. In fact, all forms of physical or concrete worship must have a concrete form to revere and concentrate upon. We cannot in reality conceive of the abstract, impersonal, indefinable, invisible, Supreme Being, so long as we are tied to concrete physical limitations. The true conception of the abstract would imply an absorption into the Supreme *Brahm*, and a cessation of difference between the concrete and abstract. This however is not the case even with the selective minds, who in spite of their better intellect do conceive of something concrete as a means to the purely abstract. The mere conception of a concrete medium is equivalent to idol worship. When we talk of discouraging idol worship in its cruder form, it is to be clearly understood that while recognising the impossibility of avoiding idol worship in some form or another, we desire to prevent the mass mind from being enslaved to the idol, and to provide reasonable opportunity of abstract contemplation and reflection. So, while supplying the physical form in the shape of the *Brahm Alaya* (Abode of *Brahm*) to invoke the mass reverence and to provide a common meeting place for congregational or mass worship, we propose that the worship itself should be conducted in the abstract form.

Mass worship is in itself a form which creates an impression of collective strength on the minds

of its worshippers. The congregation itself becomes the form, and since it pulsates with life and strength it is endowed with the capacity to think in unison and to act in harmony. The congregational form does not take long to impress upon its subjects the strength of harmonious union, and it brings big and small, strong and weak, rich and poor and the various sets of opposite classes of its individuals on to one common platform and knits them into a homogeneous whole, kneeling in prayer to their common Benefactor. The mass thus becomes a more receptive whole and is capable of thinking more in terms of common good rather than of individual gain. It is a more constructive whole, and strengthened with a common will and purpose it is a more effective whole.

The congregational form if properly conceived is the most befitting form of the Supreme Being ; for it is composed of various opposite standards, qualities, temperaments, ages and sexes which are blended together for a common purpose. The congregation is moreover a form which though pulsating with action, is resigned to passive inaction. The congregation is imbued with a far greater collection of attributes of the *Para Brahm* and hence in itself it is a befitting form of inspiration to and worship by the masses. When we revere a saint or a *mahatma* we revere him because we see and appreciate in his form a far greater development of the attributes of the Supreme Being ; and we see in that form the

power and the conviction to act, as also the determination to be passive according to the need of the occasion. It is equanimity and self-control coupled with action, and a mastery over action and inaction, and application or non-application of power for the ultimate good that constitutes the greatness of the *mahatma*. And this is a form which we admire, revere and worship, for we are essentially hero-worshippers. So why should we not present to the masses the hero consisting of themselves—their congregation. Why not tell them that if individually they are diffident, wanting, erring and incomplete; that combined in a congregation they are confident, self-sufficing, less likely to err and more complete. Why not teach the mass to idolise their congregation as their hero and to make it what they would wish it to be, and to adore and worship it, and befit it to be a worthy source of inspiration to them as entities of that congregation.

## THE ODOUR

3. *The Odour* of a religion is to be found in the Book of Commandments which embodies the principles to govern life and matter and which indicates the philosophy of life in its application to the daily active needs and problems with which we are constantly confronted. In the first place we have the Vedas. Then as we have seen are the philosophies based on the Vedic principles. The Odour of the religion which we are dealing with is therefore contained in the Vedic teachings

and philosophies. But to put these teachings and principles before the masses we have to do so in a very definite and practical form in relation to worldly activities. Thereby we teach them that it is through action—right action—with the senses under control, that we justify the true purpose of our existence and achieve the true goal; and that action inspired without the motive of fruit is the true action. We have further to enlighten the mass mind with respect to the principles governing the *Yoga* (practice) of self-knowledge, of action, of knowledge, of renunciation, of meditation, of wisdom, of *Pranva as Brahm*, of Supreme wisdom and Supreme secret, of Divine glories, of devotion, of *Moksha* (liberation), of the threefold faith, of the three *gunas*, of the Divine and demoniac natures, of matter and spirit, of the Supreme Spirit, and the vision of the universal form.

Nowhere but in the Bhagvad-Gita do we find these principles and truths, of the Vedic religion and philosophies, epitomised in simple and dramatic form, in their application to the world of action; and for this reason we fail to discover a more simple, complete and cogent treatise of the most difficult questions pertaining to spirit and matter. We have therefore no better alternative than to suggest that the Bhagvad-Gita or at least its principles, should be accepted as the Holy Book of the Hindus; as it exhales an odour, so complete and concentrated and yet so plain and simple, that while it will

charm the Select it will captivate the Mass. A common book of prayer if prepared on these lines would be the Holy Book both for the Select as for the Mass, for there must for all practical purposes be a common source of inspiration to both.

We cannot overlook the fact that for the mass there is to be more of faith and less of reason. Consequently we have to eliminate the explanation of details and to extract the principle truths and enunciate them for the benefit of the masses in the form of maxims or commandments. In this form they will be accepted largely on grounds of faith than that of reason. What these commandments should exactly be is open to many suggestions. We venture to give below some of the essential principles which we believe may be enunciated in the form of Commandments.

1. *Aum Brahm is the Supreme Being the Divine Universal Spirit.*
2. *The form is perishable, but the embodied Self is Eternal, indestructive and unknown.*
3. *Love all objects of creation as they have a part small or great of His Perfect Self.*
4. *Forget not the spirit though thou may worship the form.*
5. *Knowledge of Self is to know Brahm.*
6. *Perform right action by control of senses and thou shalt attain Brahm if fruit is not thy motive.*

7. *Devotion to thy duty* (dharma) is the high road to Salvation. .
8. *Let not Ahamkara (Egotism) delude thee*, and while thou dost act do not think that thou art the doer.
9. *Abandon the desire for recompense* and be pure, upright, forgiving, self-restrained, self-sacrificing, brave, daring, generous, industrious, dextrous and serviceable.
10. *Have faith in*
  - (i) The Gita principles as thy Holy Book.
  - (ii) The *Brahm Alaya* as thy place of worship.
  - (iii) The Congregation as thy hero.

The above principles are by way of suggestions as they appear to enunciate and specify what the normal man of action should be expected to believe and follow without hampering the course of nature which impels us to action. In drawing up the above set of commandments some of the essential teachings of the Bhagvad-Gita as appear to be of fundamental value to the average worldly man have been laid down. And lastly in commandment No. 10 a definite appeal to the mass mind is made to pin their faith in a common Holy Book, in the *Brahm Alaya* as their place of worship, and in the Congregation as their hero. In the above commandments it is desired to deal with the thoughts of the mass mentality and to indicate the brief answers to the questions that arise. The questions in their sequence would

be :—

1. What is God or the power behind all things?
2. What are we—the body and the self within the body?
3. What is creation?
4. What is the essence of worship?
5. How are we to understand God?
6. How are we to act?
7. How to determine right action?
8. How are we likely to be deluded?
9. How should we be noble and useful?
10. What is our saving feature if we are unable to understand?

The brief answers to these are set forth in the ten commandments, so as to readily respond to the first impulse of the average mind which is unable to understand and is incapable of understanding, and yet is curious to understand. The last two commandments are intended to give relief particularly to the uncultured though curious mind which must be comforted and encouraged to fall into the right path. Thus when reason fails it is faith to which we pin ourselves. First we do this by suggesting noble and useful acts being done without the aim of recompense; secondly by suggesting faith in a Holy Book of principles; thirdly by suggesting a common place of worship; and lastly by faith in the congregation which is a positive and practical evidence of the efficacy of these teachings. The commandments 1 to 8 appeal to the more intellec-



tual members of society.- This is most essential for it is the intellectuals who promote the promulgation of these teachings in the place of worship so that the fragrance of the odour may charm and captivate all the members of the congregation.

## THE THRILL

4. *The Thrill* relates to the sense of feeling and touch, and would signify the excitement and activity which results from an application of the principles of religion to physical conditions. The degree of the thrill depends upon the quality of the principles and the subject for which they are intended. The uncultured rustic is incapable of responding to a masterly musical composition which would send the person cultivated in the art of music into raptures. Thus we see that it is not always the superb quality of the rules and principles which is the determining factor in producing the effect or thrill upon its subject. It is important that the rules and principles must be tuned to the measure of the people to whom they are intended to apply. There is hence little response to a religion if the principles when applied to the daily practical needs of the people are unable to produce the necessary thrill. Howsoever high, elevating and truthful may be the teachings, they will fail to evoke the admiration of the masses, or inspire their following if they do not make allowances for the mass psychology. This is where the importance of the odour of a religion

comes in ; for while it may have delicate imperceptible degrees of fragrance, it must also have definitely distinguishable grades of it.

Our primary object therefore is to ensure the thrill, so that the cruder individuals are charmed by the manner in which the principles and truths are applied to their physical surroundings and psychological tendencies. If the religion does not allow a normal and natural working of the physical requirements the mass mentality is not likely to be fascinated by it, and for them it will lack the essential thrill.

The religion must therefore frame its codes governing moral, social and sex life, on a natural, rational, equitable and scientific basis. While the codes are expected to cover the wide range of human activity in its progress through the different stages from childhood to old age, there are no aspects of physical life which are more vital than food, exercise and sex life. Apart from the many ways in which we may endeavour to develop in mind and knowledge ; we are conscious of the all absorbing physiological requirements of the human being which relate to the preservation of the body and its reproductive tendencies. Our mental and physical development is promoted, regulated and governed through the five senses, and to maintain a healthy and sound existence we assimilate and eliminate both mentally and physically. We are more concerned with the physical than the mental aspect, for the cruder mass tendencies are more physical. The mass is

concerned primarily with the preservation of the physical body, and it responds to the natural physical impulses controlled by the mind. The control of the mind or *mana* does not imply a throttling of the natural impulses, but instead a rational, equitable and scientific application of the laws of nature for the healthy preservation, stimulation and reproduction of our physical existence.

This indicates that on the physical side there are three main functions which concern the human being. Firstly the preservation of its body, secondly its stimulation and thirdly the reproduction of itself in another form, and these we specify as

- (a) the body preservative
- (b) the body stimulative
- (c) the body reproductive.

These are functions ordained by nature and governed by natural laws; and if the reasoning of the mind was not applied—as is largely the case in animals—nature provides the instinct whereby the body responds to natural impulses. With the development of the mind in the human body the human being develops a tendency to abuse the natural impulses. It is therefore necessary to keep these under control through the mind. The mind acts in a dual capacity, and is capable of being both fickle and steadfast. So while we have to provide against abuse of the natural impulses we are to safeguard against too rigid a control over them, which would only thwart

the natural and full growth and reproduction of the body in the course of its normal development. How are then the principles of a religion to be applied to the preservation, stimulation and reproduction of the body so as to afford the necessary thrill to the mass mentality, and how are they to be tuned to the measure of the masses so that we may expect the desired result. This is what constitutes the next step for examination.

Since we are mainly concerned with the physical development of the body, the religion must touch and thrill and excite the body into health-promoting activities, and befit the body to respond effectively to the physical sense of touch in the execution of functions ordained to it. It must effectively regulate and develop sciences such as athletics, dancing, hygiene, medicine, etc., as they promote and develop the physique of the community. Then again it should by no means neglect the science of eugenics and the psychology which governs the regulation of happy and harmonious sex life. Healthy and congenial sex life is as important a feature in the preservation and development of our body as the food we eat, the excretions which we eliminate, the exercise we take, or the medicine which we administer. It is for the religion to promote and regulate these and such like activities, so that the human being is benefitted by its magic touch. It is the touch of religion which induces thousands of weak and

ailing individuals to benefit from the beneficent effects of a pilgrimage. It is some time the misfortune of a religion to demand that its female sex be couped up in *purdah*, between the four walls of a house, and be debarred from breathing the free and fresh air of nature so essential for their health and the healthy growth of their progeny. It is difficult to reconcile how religion is construed to thwart the equality of woman with man, and to stifle the growth of her womanhood in widowhood, while it allows considerable privileges and even licence to the man. We cannot forget that in the human pale the man and the woman form a composite whole. The one is incomplete without the other, and each is as important as the other. Any attempt at perverting the even course of nature must react adversely on the physical constitution and development of the people ; and if the religion does not by its touch inspire and govern its sexes into a proper appreciation of their equally important functions in the composite whole, it fails to touch and thrill or promote the body preservative.

There are so many factors which come in to hamper the full and proper growth of the man and woman. The ignorance and indiscretions of youth, and the craft and conservatism of age—and then the traditions, the customs, the indiscreet reserve, and a false belief in artificial values. We hesitate to speak a word to our children of the growing sex instinct within them. We do not help or guide them in their ignorance and curiosity.

But when for lack of understanding and over-powered by natural impulses they behave, as natural impulses demand of them to behave; we step in with words of admonishment steeped in conservatism, prejudice, diffidence and obstinacy. We offer our dictum, we discourage argument, we are too wise to understand, we can give but not take, we cling to the false notion of shame and reserve. Thus we fail to impress the juvenile mind in its real distress. Who is wrong and who is right? While youth is certainly indiscreet, age tends to be over-discreet. They are the opposites, and the average man and the average woman are the normal products with the normal responsiveness. While this may be so, age is usually loath to recognize it. Thus age would press towards a rigid curbing and crippling of the normal and natural impulses which should thrill the physical side of existence and help expansion to its proper measure. Religion has therefore to function in the way that it truthfully helps the working of nature by preventing depredations on the natural course. The weakness of youth has to be sympathetically controlled and its creative energy diverted into normal and constructive ways. The rigidity of age has to be patiently stimulated in progressive channels and diverted from critical and obstructive ways. Thus the thrill of a religion should act in a threefold way by

1. Sympathetically controlling the youth (creative).

2. Truthfully promoting the man (preservative).
3. Patiently stimulating the aged (destructive).

There are however various customs, practices, and prejudices which creep into the fold of a religion, largely of the conservative or rigid type, and this is how and why the religion becomes more and more unresponsive to natural needs, and lacks the spirit to inspire and promote right and truthful action. The clash of customs and practices between one place and another are misunderstood as representing an incorrect state of affairs. If the people of one place follow the practice of another—howsoever health promoting or beneficial it may be—there is a volume of prejudice against it. On the contrary the existence of evil practices and customs, when the community is accustomed to them, are defended and upheld with tenacity, and we refuse to give way to a better and more truthful practice or custom as it is foreign. What would this signify? Why does this clash arise and why and how do unrealities become real, and real things unreal? For an answer we would say that where such confusion is in evidence the thrill of a religion would be sadly wanting. All human beings must be affected by the touch of a religion; and it is no true religion that reserves itself for one or the other and does not aim at embracing all beings and imparting to all the same incentive to develop a free, healthy and natural physical life.

We are aware—speaking more specifically—that marriage is that part of life which is susceptible to the greatest thrills, and if the relationship between a man and woman is not properly appreciated marriage may be susceptible to the greatest jars. Robert Haas is of the view that “if men were to give to their married life one-tenth of the trouble and thought they give to their business, the majority of marriages would be happy” (quoted by Th. H. Van de Velde, “Ideal Marriage” (London, 1928) p. 142). Marriage is moreover not one thrill, it is a succession of thrills, and if these are wrecked through ignorance, who can doubt that this would hamper married life with untold misery. Dr. E. Wetermarck writes:—“It is to be hoped that increased enlightenment will, to some extent, diminish marital unhappiness. It was recognized to do so already in Ancient India, where Vatsayana expressed the opinion that ignorance of how to perform the sexual act in young men leads to many family disasters and that, consequently, all young people who are about to marry should be taught this science in all its details.” (“Future of Marriage”, p. 50.)

## THE FLAVOUR

5. *The Flavour* is the effect produced by religion on our sense of taste, and this immediately follows the sense of touch. After the touch we appreciate the taste. While the touch imparts the thrill, the taste is the enjoyment which results from the thrill, and there is a close



association between the one and the other. While thrill is action, flavour is the result of action ; and since the thrill of religion must be a truthful thrill, the resulting flavour must be true enjoyment. Here again there is the abstract metaphysical as also the concrete physical enjoyment, and for the mass religion we are interested in dealing more with the latter as it is in keeping with the mass tendencies of perception and enjoyment. The flavour for the masses is therefore largely the enjoyment resulting from physical action based on the truthful and natural principles propounded by a religion. There would be the physical or material enjoyment that may result from a physical action, and there would also be the mental or spiritual enjoyment, for both of these are present. But since we are dealing with the predominating tendency of the masses we will confine ourselves to material enjoyments and will refer to spiritual enjoyment by way of comparison.

What then would be the physical enjoyments representing the flavour, which a mass religion should recognise and encourage. To understand this we have first to appreciate that each sense is affected not by one solitary sensation at a time, but by a series of sensations which follow in rapid succession. These sensations may successively intensify, or they may decline ; and they continue in increased or diminished intensity as the enjoyment tends to rise to the culminating height, or subsides. Enjoyment therefore consists

of a series of enjoyable sensations of varying degree resulting from a series of thrills which emanate from action. It is therefore a state in which we exist, until the enjoyable state either receives a shock or reaches the height of culmination, after which the enjoyable state is over. There is hence the extreme difficulty of defining each variation or successive sensation, but what we do perceive more definitely is the point of disappointment or the point where it reaches its height and culminates.

Let us illustrate the point by considering the case of eating. We first touch the food—there is joy in the touch ; we then mix it or handle it in a way suitable to its being eaten—that is another joy ; then comes the act of lifting it to our mouth—this is another step ; we next place the morsel in our mouth—and another important sensation of joy arises ; and so on there are the steps of chewing and of swallowing. The process is repeated several times and the joy is maintained. Gradually the point of satiety is reached where the joy of eating any more culminates for the time being. This is how enjoyment is a series of sensations which are pleasing to our sense of taste, and since these series follow in rapid succession and are difficult to identify, we speak of the pleasure of having enjoyed a hearty good meal in the sense of its having been a single flavour resulting from a single thrill. The reason why we have specified this process is that enjoyment is likely to be linked sometimes at some of the intermediate

stages of the state of enjoyment and taken to signify the climax. This is likely to be confusing and deceptive, for in considering the aspect of flavour or the enjoyment of action we have to carry the same forward to its true and logical conclusion, the point of culmination.

With these observations let us take the principal physical enjoyments and consider the ways in which they effect the masses. These are :—

1. Food (the body preservative).
2. Exercise (the body stimulative).
3. Sex (the body reproductive).

*Food (the body preservative).* The food we eat involves three distinct tastes which relate to its consumption, invigoration, and excretion; and we would call it the *Nutritive taste*. It consists of tasting nature or say *the Pancha Tatwa*, the Vedic classification of the elements of nature (earth, water, fire, air and ether), not in the original but in a modified form. This nutritive taste forms the basis of our Science of Medicine. It relates to all bodily nutrition which we take internally or externally through the *Pancha Tatwa* in a modified form as food and medicine. We get enjoyment through a correct, truthful and religious application of the principles embodied in the Science of Medicine.

*Exercise (the body stimulative).* The exercise which we take involves the same three tastes of intake, stimulation and excretion; and these we would name as the *Puritive taste*. It consists of

tasting the *Pancha Tatwas* in their original state and of benefitting from its effect through outdoor exercise. This taste forms the basis of the *Science of Hygiene*.

*Sex (the body reproductive)*. The principles of absorption, stimulation, and ejection, apply to the sexual taste as to others, and we would call this the *Reproductive taste*. It consists in the flavour or taste resulting from a contact between the opposite sexes.

While the ulterior motive of the former two tastes is the improvement and maintaining of the physique of the body, the ultimate object of the sexual taste is that of reproducing itself. The last is the most important physical taste, since it is the centre and goal of all physical enjoyment, and the culminating point of this taste has been held to be the highest watermark of bodily enjoyment comparable to heaven on earth. Nevertheless this is a science which we are taught to avoid. Is it any wonder that even those who are fit of age to enter married life are most ignorant of the factors which are of considerable importance to its success?

We cannot say that the Aryan culture was so poor as not to have dealt with the Science of Sexes. There was practically no aspect of the mind and body which was not studied and applied by Aryanism in practice as a science through the medium of religion. But we are to-day largely in the dark as to the extent and depth of the teachings. We have it on the authority of L. Kannoo Mal

that " there was in ancient times a large body of literature on the subject of *Kāma* (Sexual Enjoyment) and that this was expounded by *Nandi* in 1,000 chapters, abridged by *Svetaketu* into 500, and further abridged by *Babhraviya* into 150 ". The various branches of *Babhraviya's* works were dealt with further by various scholars but " as these different treatises on the different portions of the subject were lost and the *Babhraviya's* work was too bulky, *Vatsyayana* wrote an independent work entitled *Kama Sutras* which treats of all the seven topics of the subject. This is the most reliable and important work ".

The *Kama Sutras* of *Vatsyayana* as will appear from the above do not embody the entire extent of the science as it was known ; yet they are frequently quoted in modern books on Sex the world over. This great Aryan Sex Psychologist who lived over 2,000 years ago has dealt with the sex relations and the erotic pleasures in terms which indicate a master mind. Yet in India his analysis and teachings are a mystery to us, and may even be considered as objectionable. Does not this science form a legitimate part of religion, the religion for the physical, and is it not the very essence and flavour of the Assimilative Mass Active ?

The cry of ignorance is not confined to Hindus alone, it is heard the world over. Speaking with respect to countries that have taken a more liberal view of the science and who are developing it systematically, we find students

of sex psychology deploring the utter incompetence of the average person in the absence of a proper appreciation of the opposite sex. H. de Balzac says "Marriage is a Science." "Love is the most melodious of all music, and a taste for it is born in us. Woman is a delightful instrument of pleasure, but it is necessary to know her trembling chords, the attitude in which to approach her, and the difficult changes of fingering needed for a delicate keyboard. How many oranges—men, I mean, marry without knowing what a woman is! ... Almost all married in the most profound ignorance, both of women and of love; they began by forcing the door of a strange house, and they expect to be well received in the drawing room." (*Physiologie du Mariage* Meditation V. (English Translation (London, 1925) p. 52) quoted by Dr. E. Westermarck in "Future of Marriage in Western Civilization", p. 44.) The natural impulses and characteristics of sex are as difficult to understand as the intricacies in other sciences, and yet while we would hesitate to dabble in other sciences, we presume a mastery over this even with more restricted chances of its knowledge. "An instinctive impulse to prevent the male's approach," says Dr. E. Westermarck, "is a feminine characteristic found in mankind, as well as among the lower animals, and in order to overcome it the male has to arouse in her an emotional condition which leads her to surrender herself to him. This done by the process of courtship, which precedes a marriage,

but is not definitely brought to an end by it : it has to be repeated, in some measure, before every act of coition."

The Science of Sexes has of course lately made considerable advance, and all countries have been giving more and more practical thought to this most vital aspect of physical life, and sexual life is being largely revolutionized. There have been a series of experiments conducted in this field by different countries and at its best we can only say that more advanced countries are only in the stage of experiment. What results we are going to get is still a thing for the future to solve. But why should not religion revive its interest in the development of this most complicated physical taste? On its answer to this would lie the flavour of the mass religion. Whatever may have been the neglect, we believe that a great advance will have been made when religion determines to assist the promotion and advancement of the relations of sex on a more comprehensive study and analysis of the relations between them. Religion has been attempting to govern the sexes rather than to promote the flow of nature, with the result that the arbitrary rules have been broken over and over again. Religion has wrongly felt shy of the subject and has dwelt on abstract themes. The question has to be faced boldly and unreservedly and genuine examination is needed. The notion of sex reserve needs to be revolutionized, sex consciousness needs to be recognized as an inevitable part of our natures, and sex

psychology has to be understood and explained in its true and useful sense. To be sensitive to sex is one thing, to be conscious of its operation is another; but to study, understand, explain and promote it is yet another.

## THE COMBINED SENSES

We have so far dealt with the separate senses as indicative of the way they imbibe religion as it affects the masses, but in order to understand the correct importance and significance of a mass religion it is necessary to understand the ways in which the senses act, and what conclusion an examination of those will lead us to. When we say senses we mean a combination of the five senses. The senses combined act in two very different ways and yet the methods are similar and the conclusions to which the senses drive us are also alike.

The senses of sound, sight, smell, touch and taste; which represent the voice, form, odour, thrill and flavour, act in the physical and abstract way. The physical way is what may be termed the Active, and the abstract the Passive. Mass religion is based on the physical active while Select religion is based on the abstract passive. Religion therefore approaches us through our senses as representing the voice, form, odour, thrill and flavour of the Supreme Being *Para Brahm*, and may be said to act in the two ways :—

- (a) Physical Active, and
- (b) Abstract Passive.



Then we realize that each sense is dependent on another. While they act each in their own way they also intermingle with the adjoining senses. This is true of both the Physical Active as of the Abstract Passive. Thus we find the intermingling of sound with sight, of sight with smell, of smell with touch and of touch with taste. So we find that the senses act in response to each other. With sight we have the inclination towards the sound and smell. We do not taste the object as soon as we hear the sound of it or see the form. It is the adjacent senses therefore that intermingle. It is necessary to appreciate that the successive senses do act in some way or the other even when it appears to us that we have eliminated their operation.

Then we find that the senses act in a special sequence. We hear, see, smell, touch and then taste. This is the sequence in which religion appeals to us and this is the way in which all objects appeal to us. But in religion we have to consider the two different appeals—the Physical Active and the Abstract Passive. The Physical is usually considered as the lower appeal and the Abstract as the higher appeal. This is where there appears to be the need for a considerable change in outlook and understanding. Let us take the *Physical Active* and picture to ourselves the highest physical appeal which would be that of sex—the man seeking the woman.

We hear the voice—it soothes and we submit to it; we see the form—it commands our

reverence ; we scent the fragrance that is emitted as we approach and talk to each other—it charms and captivates us ; we embrace the form as we are encouraged—we thrill with excitement ; we taste by merging into the other and feel that we are one—we are overwhelmed with supreme and inexpressible joy.

Now while this is so of the Physical Active, we have merely to apply the same tests in the same sequence to the Abstract Passive. Here it is the *Jiva* (ego) which seeks the Supreme Being *Brahm*.

We hear His vast and complete voice *Aum*—which soothes us to submission ; we see the vast form in the four Vedas, the Vedic literature and philosophies and the *Upanishads* which deal in the universe and all things pertaining to it—and it commands our reverence ; we scent the odour of this Unlimited and Indestructible Being in the very pith of the universal truths contained in the Bhagvad-Gita—we are charmed and captivated ; we embrace the Supreme Being by self-knowledge, meditation and devotion—we thrill with excitement ; and last but not the least we taste the flavour when we hear, see, smell, touch and taste in harmony with the Universal Supreme Being into which we merge—we are overwhelmed in the state of perfect joy when we feel “ I am He and He is Me ”.

A careful comparison of the Physical Active and the Abstract Passive shows the similar ways in which they act and the similarity of results

achieved. The Abstract course has been given precedence as it claims permanency of joy. Physical joys are spoken of as temporary. Permanency however is a matter which is open to many speculations. If by permanency a longer duration is intended we have no reason to differ. Virtually there is no real state of permanency for *Nitya* (permanent) and *Anitya* (impermanent) are two opposite features which are to be understood in a relative way. The Sun is permanent and yet impermanent. Even *Brahm* is equally impermanent as He is permanent. When we speak of the *Jiva* (ego) merging into *Brahm*, the *Jiva* forms part of *Brahm* itself. So how can we assign a state of exclusive permanent joy to the *Jiva* which does not exist for *Brahm* itself.

What we applaud as permanent joy, is really the *Jiva's* period of remaining submerged in *Brahm*. This is the *Jiva's* latent state. The seed is the latent state of the tree or flower. It is difficult to assign the time involved in the *Jiva's* cycle of emerging from and submergence into *Brahm*. The period would go into millions of years, for one day and night of creation is estimated at 8,640,000,000 human years. When the *Jiva* emerges from *Brahm* it passes through the innumerable physical forms that exist in creation. In each of these it is subject to sorrows and joys pertaining to that existence. The *Jiva* may therefore be said to have two types of joy:—

1. *The Metaphysical Joy*, which it experi-

ences during the period it remains submerged in *Brahm*.

2. *The Physical Joy*, which it experiences in its varied physical forms while it remains emerged from *Brahm*.

There is no reason to believe that the accumulated physical joy does not counter-balance the accumulated metaphysical joy. There is no getting away from the fact that both kinds of joy must be experienced. If for instance the physical joys are enhanced how are we to assume that this is not what it should be, and that the *Jiva* does not appreciate it.

True enjoyment or Supreme Bliss, physical or metaphysical, however consists in a state in which, between two opposites, there is oneness. We have taken the Supreme opposites, Physical Active being woman and man, and Abstract Passive (metaphysical) being *Brahm* and *Jiva*. In both cases Supreme Bliss is attained when these opposites unite and forget that they have a separate identity or existence. While to the *Jiva* the search is *Brahm*, to the man it is the woman that may represent *Brahm*.

In a correct appreciation of the constituents of the Physical Active and the Abstract Passive lies the true philosophy of Action and Inaction, for the physical is based on action, while the abstract on inaction. Those who work for a mass religion believe that the Physical Mass Active must be developed in keeping with its opposite factor. Without this no religion can

thrive. The factor of Action needs therefore to be analysed more closely. Normally we find that the worldly man of action is not revered so much as the recluse of inaction. The worldly man has desires and tastes, he lives and works for them, and he enjoys and suffers for them. The recluse forsakes his desires and tastes and reduces them to a minimum: he has no worldly aims and he avoids joy and suffering by becoming passive to them. The worldly man is the successful man, capable, undaunted, self-sacrificing and well balanced. The recluse is often the unsuccessful man, incapable, cowardly, selfish and unbalanced. The worldly man clings to his natural functions as he is capable of fulfilling them, while the unworldly recluse discards his natural functions being unfit to discharge them. And yet we will worship and revere the average recluse, the ascetic, the hermit, the saint; and we will ridicule the man who lives, desires, enjoys and suffers for himself and for those who share his joys and sorrows. It is the worldly man who struggles and suffers to feed the unworldly parasites of society.

We must not forget that most of those with seclusive or renouncing tendencies have been people who have had disappointments on account of inaptitude to cope with the world of action, or have been victims of some misfortune or the other. *Vairagya* (i.e., despondency) is the usual cause of seclusiveness, and despondency always arises out of misfortune or inaptitude or incom-

petence to perform the obligations of one's physical existence under adverse or difficult circumstances. This in itself is a weakness and is tantamount to cowardice as of a person who runs away from a field of battle. To us therefore action is greater than inaction, for in it there are more pitfalls and obstacles. Action leads to right or wrong action, while inaction being a passive state the clash between right and wrong, if it arises, is infinitely reduced. With action therefore there is a greater struggle, for there is the cleavage between right and wrong which has then to be restored. To illustrate our point we would compare the position between Active resistance and Passive resistance. Now active resistance may be right or wrong and if it goes wrong the violence is greater, and consequently the repression is stronger. With passive resistance there is no violence intended and as such repression should not arise. Violence in both these cases is equivalent to the wrong as against the right. Thus we see that in active resistance we are capable of going wrong while in passive resistance the chances of wrong should not arise. Under passive resistance if we go wrong it is only when we inadvertently convert passive into active resistance. This we would say is our conception of the philosophy of passive resistance. We will then see that while action implies right and wrong action, inaction does not intend either and if inadvertently action has crept in, the wrong

done would be little and could be rectified sooner.

But this is not all, for while action is a sign of strength and confidence, inaction is that of weakness and diffidence. We resist actively when we are confident of our strength, we resist passively when we are diffident of our strength. In this we believe lies the origin of the theory of passive resistance when applied by Mahatma Gandhi to the people of India. There is no one in India who is more conscious of the weakness and diffidence of the Indian people. Passive Resistance is therefore the weapon of the weak and diffident, while Active Resistance is the weapon of the strong and confident.

There is however another side to the question which we cannot afford to ignore, for inaction may prepare the ground for action as by passive resistance we prepare the ground for active resistance. When therefore inaction is a means to action it is justifiable, but when inaction is made an end in itself it is difficult to defend. Likewise action does not act purely by itself, for action means right and wrong action which implies the discrimination between them, and discrimination entails periods of thought and contemplation, i.e., temporary inaction. Thus action leads to inaction and inaction to action.

For us who pertain to the physical we have to see *Para Brahm* God Almighty in the natural form in which He manifests Himself to us. So in all physical things we must appreciate and acknow-

ledge His existence. He the Abstract is a part of us the Physical.' For in the universe all things and creatures are His things and creatures destined to fulfil His great and Divine purpose. The physical may be termed as the active state of *Para Brahm*, the abstract as the passive. Appreciating and believing this we see that we of the physical are merely the active components of *Para Brahm*, and as such we form a part of That strength and confidence. We the active components may at times be the more needed constituents of the Divinity. When this is so, we are the stronger in operation, and wherefore should we of the physical not consider ourselves capable of being greater than the Abstract ?

The physical active represents the Mass element and it is for this that the mass religion is at present greater in demand, and may we not therefore say that the mass religion is greater than the select religion ? At any rate, to us it appears to be that part of our religion which has to be applied to different places, conditions and peoples. It is the living religion or the religion of the life of all people and of different people, and of all climates and conditions and of different climates and conditions. Mass religion is the living religion, the one in which we see *Para Brahm* in life and in His variety of forms. It is that religion which is the confident assertion of the Supreme Being of His power and existence.

When we realize that religion, for its existence, must depend on the masses that are



influenced by it, we are not likely to make a mistake concerning what its true nature and structure should be. Thus if we find that at any time or place the so-called mass religion is unable to respond or apply to the physical active masses, it would be clear that it is not based on natural truths as they apply to our physical conditions. The structure would be defective. We are well aware that science has of late proceeded with great strides. It has brought the whole world closer through land, sea and air. Science has harnessed the forces of nature through true inaction consisting of systematic research into physical matter ; and instead of stopping at inaction, the inaction has led to action in the shape of numerous inventions. With the alternate sway and application of action and inaction physical science is proceeding with rapid strides and we may even conceive of a much greater change in the physical conditions of life. In the time that it took us to march a couple of hundred miles we are able to fly round the world. The voice that could not be heard beyond the distance of 50 feet, can now be heard at the other end of the world. Thus all the senses are being developed by the aid of steam, petrol, electricity, radio-activity, and there are yet other greater forces in nature which still defy the ingenuity of man. Their detection may lead to greater and greater physical achievements. Religion has therefore to cater to the requirements of this much greater developed Physical Mass Active, and therefore the greatly changed

and changing physical conditions would have to be allowed for in the structure of mass religion.

When we talk of a mass religion and emphasize its importance we do so as we fail to see in Hinduism as it exists to-day the essentials of a mass religion. There are no doubt hopeful tendencies at work which portend that mass religion is in the process of revival. The existence of a mass religion does not however imply the absence of the selective religion. Both must work side by side in order to ensure useful results. We do not stress selective religion for the simple reason that Hinduism provides such a wealth of it that there is little at present to add. Nor would it be possible to improve upon the selective side until the mass religion has been sufficiently revived. It is on the general improvement of the masses that selective improvement is based. Selective religion is a scientific research which aims at employing religion effectively and advantageously to practical life. No scientific research can be successful without a general raising of the standard and calibre of the masses upon whom the practical scientific experiments are to be conducted, or from whom the selective element is to be drawn.

Selective religion denotes the eminence to which a people may rise. But, the height of practical eminence depends upon the general standard of the masses from which that eminence arises. If you desire to get eminent sportsmen in any branch of sport, you have to make a particular

sport popular with the masses. With a sufficient reserve of good sportsmen your chances of a better picked team are improved. Unless there is an ample supply of good players continuously emanating from the general body of players you cannot expect to maintain the eminence of your selected team. If on the contrary attempts were made to train up only a dozen players and give them the best practice, the team would soon deteriorate if it were not fed with a fresh and continuous supply of new and rising players. This does not merely apply to sports in general but to the various branches of human activity. To have able generals we do not start by asking a few gentlemen to qualify for the position. On the contrary we develop a cadre of military officers from whom the generals arise by dint of ability. Thus we get a few select persons of ability who are fit to lead and control, and because of the continued supply of officers they can be replaced at all times by persons of the same standard of leadership. This is how we develop our politicians, professors, chemists, doctors, engineers, artists, musicians, etc. Whatever branch is to be developed a start has to be made from the bottom and not from the top. Not from the few select but from the many masses.

We would therefore be safe in asserting that the selective are raised from the masses and in order to maintain the standard of the selective it is most essential that the selective must associate with and raise the standard of the masses. The selective

do not help themselves by keeping away from the masses in a watertight compartment. On the contrary the selective improve themselves by educating the ignorant masses. Educated and better trained masses are a source of strength to the selective element. For this reason an all-round training of the masses in the various philosophical and scientific truths constitutes the first essential which leads to the development of a society, its culture and mode of life.

Keeping the aforesaid factors in view we desire to emphasize that very great care is needed not only in developing both sides of religion—the Select and the Mass—but also in carefully analysing the injurious effects of ignoring the one or the other. We would therefore suggest certain broad principles to prevent our falling into a vicious circle of exclusiveness which is a sign of weakness and decay. Thus we should emphasize that :—

1. If the Select is to be raised and maintained, we must build up the masses.
2. If the masses decline, the Select will weaken and fall.
3. To maintain the standard of the masses the selective must not dissociate themselves from the masses, because the selective maintain themselves by training the masses and associating with them.

In the case of religion we have to apply the above analysis and to combine selective and mass religion and to develop each with the help

of the other. If the mass religion is deficient it has to be helped by the selective religion. Let us take the question of worship. While there is the selective type of worship there should also be the mass type. For the selective there would be need for exclusive worship, but even as such, mass worship should in no case be ignored. While mass worship is held to be essential for all, seclusive worship should be the privilege of all. In other words while seclusive worship could be a matter of choice, mass worship would be a matter of necessity. In order to ensure that religion may develop to its proper proportions we would give below some of the essentials which she cannot afford to ignore in the interests of her progress:—

1. Aryanism—to be the all-embracing faith.
2. Society to hear, see, smell, touch and taste its religion in uniform ways.
3. Mass worship to be essential for all.
4. Select worship may be practised in private.
5. Follower of the faith to be one who adopts or professes it, submits to its practices and observances, and acknowledges the brotherhood of mankind.
6. Right of admission by virtue of marrying a member of the faith.
7. Marriage to be contractual, with equal rights for both sexes in respect of marriage, divorce, and remarriage.

8. Equal rights of women for succession and inheritance.

9. Caste and class distinction to be abolished and all members following the faith to be Aryans.

What therefore should be the tests of a mass religion, so that we may be able to gauge whether a religion is serving the purpose of the masses correctly or not. We have already said that the mass appeal lies in its being simple, faith-based, physiological, congregational and concrete, and we have already discussed these factors in our previous chapter. But although a mass religion may be based on these factors, and although it may to all intents be serving the purpose for which it is intended, we are entitled to understand how we are to judge that a religion

(a) with a change in conditions, and

(b) with a change in time,

is performing its function correctly and effectively. This is why it is necessary to prescribe tests which could be applied under different conditions, and at different times to gauge as to whether the religion is able to give a similar answer. If it can, we know that we are in safe hands. If it cannot our attention would be diverted to a rectification of the defects which have crept into our religious structure.

We would therefore prescribe the under-noted four tests for a mass religion. It should be :—

1. Mass physical active,

2. Mass adaptive;
3. Mass cumulative, (a) Exogamous,  
(b) Commensal,
4. Mass attractive.

This quality has already been dealt with at considerable length in the preceding pages. All that we need say here is that it is an essential of mass religion that it should lead its followers to Activity rather than Passivity.

This relates to the quality which enables a religion to adapt itself to the people under different conditions without impairing its own principles. The mass religion must coincide with all masses and conflict with none. It must translate itself into the life, customs, practices, environments and adapt itself to the infinite and varied influences and conditions which affect the people of one place or another. The mass religion cannot afford to be insensitive to the needs of its fold. It cannot preach that if a man at the Equator bathes four times a day, the man at the Arctic or Antarctic should do the same. It recognizes customs and practices not as the essence but as things dependent on the conditions under which they exist. Customs and practices are different between one place and another, and they must also change from time to time and from age to age. The mass religion is therefore that part of religion which lives for the masses and adapts itself to their needs. Its strength lies not in its capacity to dictate but in its capacity to serve.

This test would indicate that the mass religion should function, in the way of increasing and retaining its following. Thus only would it be able to answer the test in the affirmative. Inability to answer such a test would clearly indicate that the mass religion is losing its own correct qualities and is tending towards selective religion. All religions as they grow older have the tendency to grow selective. This is where it becomes necessary to apply the mass cumulative test to determine whether there is need for reform in the mass religion.

To ensure the mass cumulative quality we should encourage the masses to be Exogamous (*i.e.*, marrying outside the limits of one's own tribe) as opposed to Endogamous (marrying within the same tribe). With this encouragement the Mass would have the tendency to expand, and with the growth in following it would enable the religion to be an all-absorbing one. Devoid of such quality the chances of growth would be seriously crippled. Exogamy would therefore be an important factor in determining whether the religion is mass cumulative.

Then again mass religion must be Commensal, for commensality (*i.e.*, fellowship at table) is an important factor which instills humanity with a feeling of fellowship. It is true that two persons who do not interdine may be better friends than some who do. But the mere fact of commonness in the matter of food has an important physical impress on the mind, and when people do



get together at a common level—big and small, high and low—and partake of their meal together, there is a very physical effect which must raise the small and low, and lower the big and high. Commensality is therefore the touchstone which indicates to humanity and teaches them that however good, rich or elevated, they are component parts of the bad, poor and degraded. Therefore unless the more elevated inspire their opposites by mixing with them on a common level, the general well-being of the whole is not ensured. There is a Sanskrit saying "In contact with the low the mentality is lowered, with equals it remains equal, and with superiors it becomes superior." Commensality therefore while it humbles the rich and elevated, it encourages the poor and depressed, and is conducive to a general raising of the standard of the whole. As commensality plays so important a part towards the solidarity and growth of the Mass it is a very important feature under the test of mass cumulative.

This is the feature of religion which promotes the physical attractiveness of all objects around us. Since we appreciate that the mass religion must appeal to the senses through the physical aspects of life, it follows that the physical aspects should afford attraction and that religion should promote and encourage this attractiveness. The voice, form, odour, thrill and flavour should be more physical than abstract. To do this religion has to enter the various aspects of human activity.

It is not worship alone that concerns religion. It must attract us by entering into our sports, festivities, illness, misfortunes, work, health, our education and development. It is by association in these ways that religion makes itself physically attractive. Religion should teach us the way to obtain the greatest degree of harmonious physical pleasure by an all-round development of art and science. It should teach us to study and appreciate the harmony and rhythm, the beauties, the fragrance, the tangibility and the benefits of nature; and to apply them to the best advantage of life and its promotion. Mass religion should be magnetic—not through its comprehensiveness, reasonableness, psychological tendencies, seclusiveness and abstractness, but—through its simplicity, fervour, physiological applicability, massiveness and concreteness.

We have endeavoured to give the broad outlines and features of a mass religion together with an analysis of some of the salient aspects that would confront the average mind. The intention is not to frame the mass religion but merely to indicate the ways and means of helping its growth. We have not to take the individual way of thinking, but the mass way of thinking, and to do this we have to appeal to the mass mentality and to see whether the sounding of an individual warning enables the Mass to throb and respond to the appeal. If the Mass responds it will not be the mere response of agreement. There must be difference, discussion and

deliberation, for the mass mind is a huge mind composed of many strengths, many greatneses, many frailties and many weaknesses. It is a mind which will only accept that which is acceptable and applicable to all, and before universal acceptance is possible there has to be much thinking and varied thinking ; in which the big and the small, the rich and the poor, the good and the bad have all to respond from their own points of view and determine a simple and common ground for all. And when such a response is forthcoming, it will be the response not of one person or of one community. It will be the great response of the great masses on questions which relate to their common, vital and daily physical needs. When this response comes, and if these pages are able howsoever little to promote that Mass response, their object will have been served.

## CHAPTER VI

### CONCLUSIONS

The theme of the foregoing chapter is the theme of the practical man of life. Religion is so vast and so deep a subject, and the ways in which it permeates the mind and body are so many and so varied, that no treatise can aspire to cover the entire ground and range of its application.

The psychology of religion that we have discussed shows the two broad ways in which it acts on all human beings—the Select and the Mass. When we speak of Select religion and Mass religion it does not imply that they represent separate religions, but they are merely the different ways in which the same religion appeals to humanity and the different ways in which it acts. We lay stress on Mass religion because we find that, in spite of the philosophical research, religion as applied is deficient. Select religion is a philosophical research while Mass religion is a scientific application of that research.

To help our readers we give below a brief summary of the particular way of thinking set forth, and the main factors and tendencies which

have contributed to the conclusions to which we have subscribed.

*Firstly*, we find the Hindus in a puzzled state due as we see to the static tendencies which Hinduism has developed, and while Hindus are naturally being influenced by the dynamic conditions of life, they are unable to see clearly how their religion would be capable of responding to the dynamic tendencies. They misconceive, and they are moreover misled to believe, that Hinduism or rather Aryanism does not provide the base for a systematic development of the dynamic forces which are at work.

*Secondly*, we have dealt with the basic reasons which appear to have led to this static state and the misconception concerning the inapplicability of the dynamic forces to Hinduism. We find the reasons in the great institution of caste which originated through a division of labour according to the natural aptitude and propensities of the individual, but which later came to qualify it by birth. This we find is the pivot on which the entire question turns for the better or for the worse. We have tried to show that both aspects may be right or wrong according to what may be determined to be the natural need. That caste according to natural propensities signifies the process of Assimilation, while caste according to birth signifies the process of Elimination. That it is injurious to over-apply the one or the other, and that the present static state of Hinduism is the outcome of the extreme rigidity

with which birth came, to be the deciding and ultimate factor in governing the vocation to be followed by the individual, apart from his aptitude or inclinations. We further find that the impact of Hinduism with Islam and Christianity has awakened in her the need for introspection and for reviewing the application of the Caste System more on the assimilative than on the eliminative side. There are schools of thought who have appreciated these factors, and of these the Arya Samaj has answered the call of Assimilation by classifying caste according to natural propensities and not birth. This has been a long and urgent need of Hindu society, and the response which this school of thought has received will appear from the enormous rise in its fold which in 40 years has jumped from 39,952 to 990,233 representing a rise of 2,750%. We thus find that the dismemberment of the Caste System is the natural process of devolution from which is destined to evolve a stronger, expanding and more lasting Hindu or rather an Aryan society.

*Thirdly*, we have had to consider the principal factors and natural laws of Elimination and Assimilation which deserve our respect. We have tried to show how the rigid application of the eliminative process and neglect of the assimilative process has been responsible for the decline in the following of Hinduism, and how if Hindus do not awaken to the realities of the

situation Hinduism of the Brahmanic school is doomed to be a dying religion. Ancient history will show that the Aryans, who evolved and established the religion known to us as Hinduism, were a most assimilative and dynamic race. Elimination and Assimilation we determine are natural phenomena most vital for existence. Each has its advantages and disadvantages, and the over-application of Elimination and feeble recognition of Assimilation have brought about a decline through (a) class-pride, class-hatred, exploitation and segregation, (b) forced conversions, (c) persuasive conversions, (d) Hinduism's incompatibility under changing social and economic conditions, and (e) Hinduism's neglect of its fold—the masses. There are three broad ways in which the factor of Assimilation may be said to work and operate, *i.e.*, by (1) Mental Reform, (2) Physical Absorption and (3) Racial Conversion. The methods of Physical Absorption being principally (a) Intermixture and (b) Admixture, suggestions for encouraging and deriving proper benefit from these have been mentioned as being (a) easy admission by marriage to Hinduism, (b) equal rights for men and women, and (c) mass qualities in the religion to make it simple, faith-based, physiological, congregational and concrete.

With these factors provided for, and with the Vedic principles and philosophies as the base, Hinduism it is believed need not be afraid of its

impact with other religions, for rather than be lost she should be capable of giving a correct lead to all religions and all people, by drawing them to Aryanism.

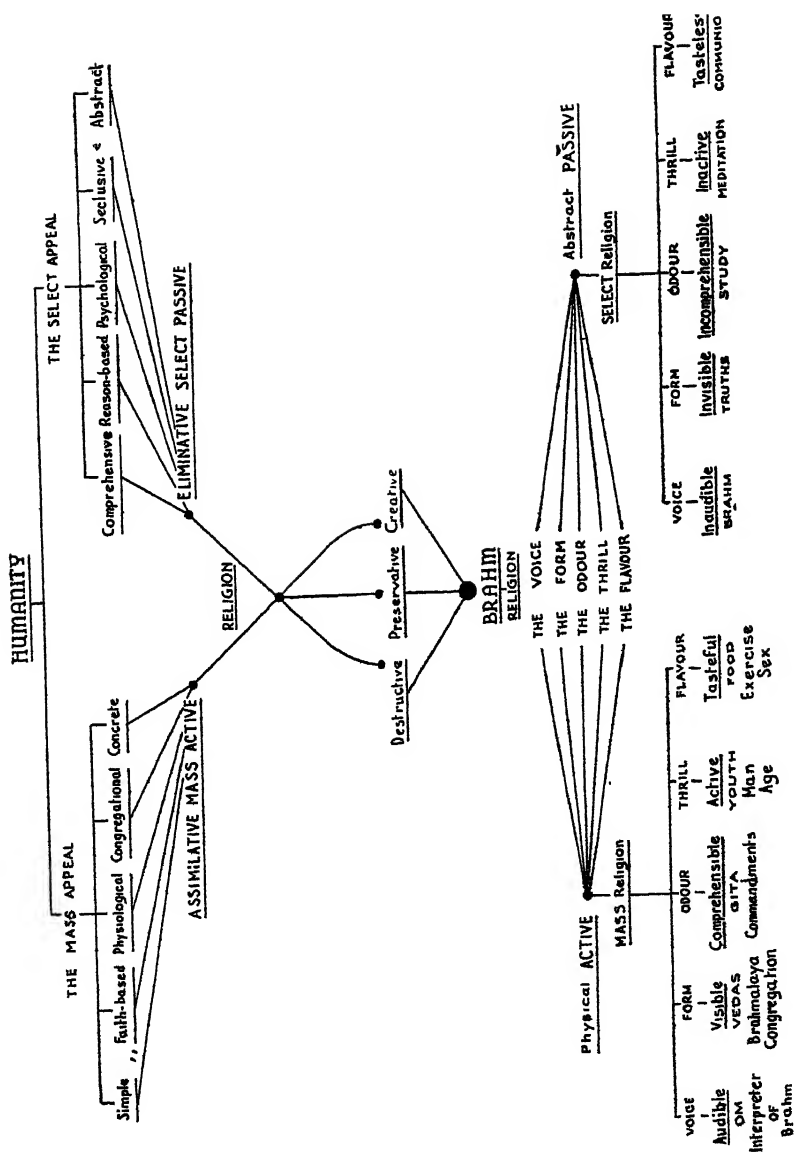
*Fourthly* has been the consideration of the inherent qualities of Hinduism. Does it give us the fundamentals of an *Universal and Eternal Religion*? Our examination leads us to state that the term Hinduism is a misnomer and that the future religion which aims at expansion should be termed as Aryanism ; that the religion should appeal equally to the intellectual selective and to the crude mass mind ; that while the base of the selective side of religion exists in abundance, the mass religion is to be revived. The two types of minds we classify as the Eliminative Select Passive and the Assimilative Mass Active, and we find that if the religion for the later type is recognized to be an essential feature of development, we will not be long in creating the atmosphere necessary to enable Hinduism being revived under the name of Aryanism, with the Mass Active qualities equally developed as the Select Passive. We then describe the qualities of a religion as —

1. Simple and Comprehensive.
2. Faith-based and Reason-based.
3. Physiological and Psychological.
4. Congregational and Seclusive,
5. Concrete and Abstract.



The universe is a mass of conflicting opposites which work as composites on the principle of means. Religion is that happy mean. We illustrate this for convenience in diagram on the page opposite.

*Fifthly*, we have discussed the Assimilative Mass Active in its relation to the Eliminative Select Passive to determine the place of religion with regard to these diverging and converging forces. We have tried to explain how religion should act on the Mass Active, and how its physical side need be developed, so that religion may effectively act on the masses and respond to their changing qualities. Mention has been made of some of the factors and notions that have led to a neglect of the physical mass side of religion. We also explain the peculiar and false reserve on questions of practical physical life. While the Select few gained considerable ascendancy in philosophic abstractions, this ultimately led to the complete dismemberment of the entire structure of Hinduism through a neglect of the essential physical base. We have tried to show that religion to be progressive must appeal both in the physical and abstract ways in correlation to each other. Neither aspect can be ignored without serious detriment, for religion is a mode of life and thought which applies to all people—the bodily and normal or the intellectual and rare types. It must seek to elevate all to a more harmonious standard.



Philosophy—while it has achieved great heights in the sphere of thought and feeling, has developed in us tendencies which have diverted our faculties from creative and constructive channels towards an exaggerated notion of theoretical values, imbecile dogmas and unhealthy bigotry. Science—on the other hand—has followed a more matter-of-fact course. It has tried to amend the mistake, and has actually acquired a fair degree of intimacy with and control over human affairs. Because Science has been able to see things and do things, it has received human ovation. But Science has been worshipped ; not for the truths it has been able to unfold or for the benefits it has contributed, but, for the colossal power which it has bestowed and which its study has enabled us to wield. That power and its intoxication, has diverted worship to deities which are symbolical of destruction and horror. Philosophy and Science have thus both of them established creato-destructive tendencies. Religion alone has therefore to help humanity to harmonise the scientific control of human affairs with the highest metaphysical concepts of philosophy. This is how the Assimilative Mass Active and the Eliminative Select Passive are comparable to Science and Philosophy, and are dependent on Religion as the harmonising and preservative force. If the Assimilative Mass Active has been ignored, the equilibrium must be restored by the development of mass religion. The structure and importance of mass religion

have been discussed and the other essentials emphasized, and the tests have been mentioned as

1. mass physical active,
2. mass adaptive,
3. mass cumulative, and
4. mass attractive.

Largely we have been concerned in developing our plea for stimulating mass religion under the name of Aryanism. We have purposely avoided details which would be involved in framing the codes suitable for a mass religion of the desired type. These details would only detract us from our present object of presenting a connected line and way of thought. The details would depend upon the mass tendencies and response; for ideas will come and go—they stay if they are wanted—else they go. To our mind there is no doubt that they will be wanted for the world is growing more and more compact and it is passing a stage of mental revolt at the clash between race, colour and religions. In this clash it is only a religion which is all love and knows no hate that will serve to unite and bind the heterogeneous forces. Among all known religions, Aryanism has by far the best record of freedom from the world's hate.

There appears to be little room to doubt that Aryanism will eventually take its proper place as an universal religion, and that the current tendencies and preparedness for change in Hinduism—which are sometimes denounced

and occasionally deplored—are in reality hopeful and encouraging signs. They indicate the preparation of the ground work of a stronger and greater religion for the future. The edifice will rise, but progress will be slow, and who can doubt that it should be so.

The contents of this book are expected to evoke both criticism and sympathy. While there is agreement, there should be a volume of resentment at the matter-of-fact way in which certain subjects have been introduced and discussed. The problem has been presented as we know it to exist. In trying to solve it we would be unfair if we ignore the pitfalls and obstacles and the manner in which they may be avoided and overcome. Truthful examination does not permit of partial examination or attempts to hide the issues howsoever distasteful they may appear. Truth is not always sweet and it needs talent to garb truth to make it palatable. This we leave to those who are possessed of the necessary gift to charm and please.

To us criticism would be welcome, for it would help the beating out and construction of the basic principles of Aryanism which we have in view. We welcome this as we desire to promote a revolutionization of thought, and no revolution can succeed without a tussle and a clash. We do not aim at crippling the flow of new thoughts; we aspire to encourage new ideas and new conceptions of religion to harmonise with the dynamic changes which the

peoples of the world are undergoing. We desire to awaken the Hindus from their gentle slumber, so that they may rid themselves of false notions concerning the enslavement of religion to the static customs and practices that exist under it.

We look to the Hindu essentially as a part of humanity and all countries and all people as a part and parcel of that humanity which is circumscribed within the limits of this globe. If Hinduism will allow Aryanism to go the way of humanity as it did and as it should, we are with it; but if it chooses to go the other way there comes the question; and if we be true to our analysis our way will come the future religion of the world, whether it emanates through Hinduism or another. We select Hinduism as in it we see the latent seed of Aryanism—the Vedic truths—the treasure of religious human thought. Aryanism to us is thus the seed that needs to be revived if we do seek the potency and strength to capture and serve the religious future.

People are awakening to the unreality of the petty differences and bickerings between different people, countries and religions, and they are progressing slowly to the phase of an Universal Religion. This is due to the great change in the physical conditions of life and the greater and more rapid physical unification and consolidation of the world as a whole. Time and space are factors which have undergone a momentous change and anything of interest in

one part of the world has its immediate social, moral, financial and political repercussions the world over. The nations that beguiled themselves into the belief that they were worlds in themselves are very conscious to-day that they form mere components, small or great, in the comity of nations; and that the problems of the future are to be solved not by one or the other, not by assertion of the one against the other, but by a true recognition of the common principles which govern all countries, all nations and all people.

To our mind therefore the religion which recognises the principles which we have broadly discussed, and truly works in consonance with their application, is the religion that is destined to win in the race of religions in forming the nucleus of the future religion of the world. Aryanism is the seed, but Hinduism has the keeping of that seed. It therefore falls to Hinduism to awaken to the potentialities which lie hidden within its power and keeping. If Hindus do not awaken to that potentiality and will not devise the means of its development, others will come into the field and will nurse that seed, and the truths will still be told by others—and in another name—than Aryanism.

But, for us it is to strive to seek, and if we can to serve, and tend, and nurse that seed; although some others will be there to reap the fruit. And will ours be the lesser joy the lesser gain? For is it not that those who fail to see

the struggle and the strife—though they feel blessed—are far less favoured than those plodding limbs, which for themselves have not the aim of fruit, and labour for an Universal Love.





# ERRATA

<i>Page</i>	<i>line</i>			
49	14	" his "	instead	" their "
69	2	" recognition "	"	" rccognition "
79	10	" merely "	"	" mere "
90	9	" Plotinus "	"	" Poltinus "
108	31	" an "	"	" a "
161	Margin	" religion "	"	" relig "